



SERMONS VPON
A PART OF THE
FIRST *CHAP.* OF THE
GOSPELL OF S. IOHN.

PREACHED BY ANTONY
WOTTON, in the Parish Church of
Alhallowes Barking in London,
and now by him published.

2. COR. 5. 20.

*Now then are wee Embassadors for Christ: as though God did beseech you
through vs, we pray you in Christs stead, that ye bereconciled to God.*



AT LONDON,
Printed by H. L. for SAMVELL MACHAM,
and are to be sould at his shop in Pauls Church-yard,
at the signe of the Bull-head. An. 1609.

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SERMONS UPON
A PART OF THE
FIRST CHAPTER OF THE
GOSPEL OF ST. JOHN.

PREACHED BY
W. OTTON, in the Parish Church of
Abbeville, Barking in London,
and now by him published.

2. Cor. 2. 20.
Now when we see Eucharistic Communion, it is as though God had said to you
through us, 'I am in Christ, and Christ is in me.'



Printed by H. L. for SAMUEL MACHAM,
and are to be found at his shop in Pauls Church-yard,
at the Sign of the Bull-head, 1721. 1822.



TO THE CHRISTIAN
READER, INCREASE
OF KNOWLEDGE
AND OBEDIENCE.

I Haue at the last yelded to the request of some friends, for the publishing of those Sermons, which I preached some yeeres since. Of what vse they will proue to the Church of God, his blessing vpon the carefull reading thereof, will in time discover. For my part, I haue laboured, by the penning and setting of them foorth, to bring some helpe to the better vnderstanding of the Gospell, to cleere such matters, as offer themselves to be considered; and to further all men, that will vouchsafe the reading of them, in the knowledge of the mystery of our redemption, and in the fruits of true sanctification. If any man, that heard them deliuered by worde of mouth, finde some disse-

To the Christian Reader.

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rence betwixt that, which then I spake, and this, which now I write; it may please him to vnderstand, that I had but some very short notes of my former Sermons; and happely my second thoughts haue afforded me by the blessing of God some better knowledge of the Euangelists purpose and meaning. Their extraordinary length must bee imputed to the swiftnesse of my speech. If I go forward in the expounding of this Gospel, it is my purpose to doe it rather by way of Commentary for instruction; then by discourse for exhortation: vnlesse it doe appeare that this manner of writing, which I haue now vsed, bee of greater profite to the Church of God; to the seruice wherof; I haue vowed my poore labours. The same God, of his infinite mercy, vouchsafe his gracious blessing vpon them, to the glory of his owne name, the furduring of the salvation of his children, and the increase of my comfort in the faithfull discharge of that duty, which I am desirous to performe, to the vttermost of my small power. Aprill. 11. 1609.

Thine assured in the

Lord Iesus,

ANTONY WOTTON.



THE FIRST SERMON

upon the first Chapter of

I O H N.

(* *)

John, Chapter 1. Ver. 1. 2.

1. In the beginning was the VVord, & the Word was with God, and the VVord was God.
2. The same was in the beginning, with God. &c. 3. 4. 5.



THE whole Scripture, contained in the bookes of the Olde, and Newe Testament, ^a *beeing penned by holy men, as they were mooued by the holy Ghost*, must needs be in euery part, of like authority, and certainty. For what difference, in these points can there be reasonably imagined, where one and the same Authour, God himselfe, giueth immediately both warrant to write, and direction in writing? Adde herevnto, that the maine matter of both, and the chiefe end of the Lord, in both is all one; namely, the knowledge of our Redemption, by the sacrifice of the promised Messiah Iesus Christ. Onely herein doth the later excell the former, that it ^b *deliuereth this great myserie* of Reconciliation, more particularly, and more cleerely. In this respect is ^c *the office of Iohn Baptist preferred*

^a 2. Pet. 1. 21

^b 2. Pet. 1. 19

^c Mat. 11. 11

B

before

Sermon I. vpon I O H N,

before the calling of all the Prophets, that went before him, & yet made inferior to the ministry of the Gospel, that was to follow him. *John was more then a Prophet; yet he, that is least in the kingdom of Heauen, is greater then he.* Then are we vtterly without excuse, if the measure of our knowledge, in the doctrine of our euerlasting saluation, be not answerable, in some proportion, to the meanes thereof, in this cleere light of teaching. Let vs therefore I beseech you, with reuerence and good conscience, stirre vp both our soules, and bodies, to the learning of that, which doth so neerely concerne vs, and is so plainly, & plentifully manifested by our Sauour, & his Apostles, in these books of the new Testament.

Of which (that I may, in this entrance to my labor, say somewhat of them all in generall) some are historicall, some doctrinall. The historicall books declare matters of fact, the sayings, and doings of God, angells, and men: Some of them report of things past, which is the proper office of an history. And of this kind are the five first books, the fowre Gospels, containing the discourse of our Sauour Christs life, death, resurrection, and ascension; one booke of the Acts, or doings of the Apostles: the other historicall book is the Reuelation; wherein, by way of prophecie, concerning things to come, the estate of the Church of Christ, till the ende of the world, is most truely & wonderfully described. Those treatises of the new Testament, which I call doctrinall, are such as were written by the Apostles, for the instruction of the Church of God; commonly called Epistles, because they were sent: sent I say to them, who had already receiued, and professed the Gospel. But of these I shal say more, if it please God, in my exposition of the Epistle to the Romans.

1. Now, as for those bookes, which we call *the Gospels*, we are to vnderstand, that the generall matter of them all fowre, is an history of those things, that Iesus did,

and

Chapter 1. verse 1. 2.

and taught, while hee continued here in the world; as it is euident by ^d S. Luke, and this our ^e Euangelist. But whereas they name (expresly) no more, but his sayings, and doings; we must knowe, that his sufferings, or the things that befell him in this life, are also comprised in them, according to the course of an historie. What is more common in the books of kings, then such speeches as these: ^f *Ieroboams* acts; ^g *Rehoboams* acts; ^h *The residue of the acts of Nadab, and all that he did, are they not written in the bookes of the Chronicles of the kings of Israell?* Yet, who is ignorant, that these histories containe also, besides their deedes, a rehearfall, as of other matters concerning them, so namely of their death, either naturall, or violent?

2 But let vs come neerer to this our Euangelist; First to the title of the book, then to the historie itself. Touching the former, although ⁱ I doe not holde all the titles of the books of the new Testament to be (as those of the Psalms are) parts of the Canonical Scripture, endited by the holy Ghost; but only directions added by men to giue notice of the Authours, and to shew (in generall) of what kinde they are: yet surely they are (for the most part) taken out of the books themselves. The writings of the Apostles haue warrant of that name *Epistles*, not onely because ^k the Grecians so call the Letters sent from one to another, such as those are, but also from ^l S. Paul himselfe; who according to common custome, calls them by that title. So doth ^m Saint Peter tearme his owne, and the Apostle Pauls writings. But of these, and the other titles of the Actes, and Revelation, an other time, if God will. This book, and the other three of the same kinde, are called Gospels. ⁿ The word in the Original signifieth as much as good tidings, or a message of some good; applied by the holy Ghost to the doctrine of the Gospel, according to the manner of the seauenty two interpre-

^d Act. 1. 1^e Ioh. 20. 30. & 21. 25^f 1. King, 14. 19^g 29.^h & 15. 31ⁱ Tertullian. lib. 4, contra Marcian. cap. 2^k ἐπιστολαί.^l 1. Thes. 5. 27^m 2. Pet. 3. 1. 16ⁿ εὐαγγέλιον.

Sermon I. vpon IOHN,

בשר.
 פ' Ευαγγε-
 λισεν.
 9 Esai. 52. 7.
 מנשר
 Ευαγγελι-
 ζου των.
 2 Rom. 10. 15
 Gal. 3. 8.

* Luke, 2. 10
 7 Ευαγγελι-
 ζουμι.
 * Matth. 26. 13

a Marke, 1. 1.

b Printed 1555

ters, who translating the olde Testament out of the Hebrew into Greeke, exprest ^v the preaching of saluation by ^p a word of the same nature, and kinde 9. *How beautifull vpon the mountaines are the feete of him, that declareth & publisheth peace &c.* saith the Prophet, where the Greeke hath ^f *Euangelize* peace, as it is alleaged by the ^t Apostle, and applyed to the preaching of the Gospell. And that the doctrine of saluation by Christ is signified by that name, it may farder appeare by ^u the same Apostle, where hee sayth, that the *Scripture preached the Gospell to Abraham*, saying, *In thee shall all nations bee blessed.* But what neede many proofes in so playne a matter? Especially since the first messenger of that ioy, after our Sauours birth, the holy Angell, deliuers his embassage in the very same tearmes. * *Beholde, y I bring you glad tydings of great ioy.* Yea, our Sauour himselfe hath authorized, and as it were sanctified the vvord, to that purpose, by saying, * *Verilie, I saie vnto you, wheresoeuer this Gospell shalbe preached, throughout all the world, there shall this also, that shee hath done, bee spoken of, for a memoriall of her.*

If any man demaund yet farder reason, for applying this title to the History of our Sauour; Let him hearken what ^a Saint Marke sayth. *The beginning of the Gospell of IESVS CHRIST.* Vpon this warrant from him, these foure bookes are lawfully and worthily called the foure Gospels. Now it hath seemed good to them, that haue translated the new Testament, out of the originall greek into other languages, to retein the greek word in their seuerall translatiōs, either wholly without any change, as the *Syriack* doth, or else framed after the fashion of their speech. So is it in the *Latine*, *French*, *Italian*, *Spanish*, & ^b the old *Flemish*, yea in the *Scotish* too; only our ancestors the *Saxōs* haue vsed their liberty, to expresse the meaning of it in their owne tong,

and

Chapter 1. verse 1. 2.

and haue changed *Euangelie* into Gospell. And yet they haue not made this alteration in the Titles, (where they keepe the Latine altogether) but in those parcells which were shared out for the seruice of some speciall daies; & in ^c the text it self, where the Greek word is vsed by the Euangelist. The word then, both in the Originall, and in our english, giueth vs to vnderstand, that the matter of these Histories, or bookes called Gospells, is a message of ioy, and gladnesse; yea, of such ioy, and gladnesse, as neither eye hath seene, care hath heard, nor the heart of man is able worthily to conceiue.

^c Math. 4. 23.
 & 26. 14
 Marke, 1. 1. &
 14. 9

And shal I need to vse any one word of exhortation, for the stirring of vs vp to heare these ioyfull newes of peace and saluation? This is that kingdom of Heauen, which, in the daies of our Sauour Christs preaching ^d, suffered violence: while multitudes ran together in heaps, thronging, & thrusting to heare such glad some tydings. If the Examples of men bee of small force to moue vs; yet let the testimony of Angells waigh somewhat with vs ^e. *Behold* (saith the Angell) *I bring you glad tydings of great ioy, that shall be to all the people.* And that we might therather be perswaded thereof, we haue not only the report of this one Angell, but the practise and example of a whole army of Angells, ^f *Praising God, & saying Glory be to God in the high heavens, & peace on earth, & towards men good will.* Shall the holy Angells of God, whom these things in a manner concerne not, so triumph, and glory, for this happy newes; wondering at the infinite mercy of the Lord, and reioycing for our glorious felicitie? and shal we (for whom all this is done) remaine senselesse, & carelesse? At the least, let this dullnesse, and deadnesse work so much with vs, as to make vs see, how vnworthy we are of so vnspeakeable loue, how vnwilling to receiue the gracious meanes of saluation, prouided for vs, and offred to vs, yea thrust vpon vs by the Lord, that will not suffer vs to perish. Is

^d Mat. 11. 12

^e Luk. 2. 10.

^f Ver. 13. 14

Sermon I. vpon IOHN,

it possible wee should be so vnthankfull to God, so vnkinde to our selues, so iniurious to our posterity, as to neglect and driue away from vs, and them, the onely meanes of our, and their euerlasting saluation? Do you thinke those reprobate spirits the Diuells, if the Lord had vouchsafed them so great a mercie, would so desperatelie haue refused it, or so faintlie accepted of it?

Say not to mee, you are contented to bee saued by Iesus Christ; when you shew your selues so retchless, & backward to learne how you may bee saued by him. Giue mee leaue to reason a little with you. If an estate in some temporall possession were bestowed on you, by waie of Legacie, woulde you satisfie your selues; or woulde it serue the turne, for you to professe, that you accepted of the giste: woulde you stay at home, and waite till the Executours should drawe you out, to goe take possession? No, no, you would seeke from one Court to another, make all the friends you could, bestowe your paines, time and charges, to haue liuery and seisin of a fraile and vncertaine inheritance. But in this bountifull, and large graunt of interest to heauen, we haue not so much care, as to knowe what clayme, or title, wee haue to it. And yet it is a mystery: *Great is the mystery of godlinesse; which none of the Princes of this world haue known.* The excellencie, and gloriousnesse of it inflames the Angells with a desire to look into it; and do we set light by such wonderfull knowledge? let it suffice vs, that hitherto in our ignorance we haue beene so carelesse: Now, at the last, let vs put on other mindes, and by our continuall diligence (as it were) make amendes to our selues, for so long continued negligence. To which purpose I haue especially made choice of this piece of Scripture. If any man pretende the hardnesse of the matter; what is more easie, or more pleasant then a story? If any

g 1. Tim. 3. 16

h 1. Cor. 2. 8

i 1. Pet. 1. 12

Chapter 1. verse 1. 2.

man despise the plainenesse of it, as a thing not worth his labour, because a storie; what is more strange, or mysticall then such a Storie? The Gospell is the easiest ^{part of} place in the Newe Testament. But the Gospell of Saint *Iohn*, is the hardest part of all the Euangelists writings: yea, I dare boldelic saie it, because I am sure I shall speake it truely, there is no one part of all the Scripture, (setting allegories, and prophecies not fulfilled, apart) that containes matters more needfull, or more hard to be knowen, then this present Gospell, or message of ioyfull tydings, brought to vs by the holy Euangelist, the beloued Disciple of our Sauour Christ.

2. Of whome that I may speake a little, for the farther inciting of vs to hearken diligently to that hee writes; first I will entreat of his person, then of his writing. That which ^k the Apostle *Peter* sayth of the olde Testament, that *no prophecie of the Scripture is of any priuate interpretation*, but that *holy men of God spake, as they were moued by the holy Ghost*, is also to bee applied to the writings of the newe Testament, which proceeded from the same spirit of God, by the like inspiring, and directing; as it is confessed by all, both Protestants, and Papists, that make any profession of Christian Religion.

k 2. Pet. 1. 20. 21

For the Apostles of our Sauour Christ, were the Penners of all these books saue ^l three: and ^m to them the holy Ghost was both promised by him, to leade them into all truth, and ⁿ accordingly sent; so that there can be no question, but the new Testament, as well as the olde, is the certaine truth of God, equall in authority, superior in plainnesse, & knowledge of particulars belonging to euerlasting saluation.

l The Gospells of S. Marke, and S. Luke, and the Acts.

m Ioh. 16. 13

n Act. 2. 3. 4

But you wil demand perhaps, how we may be assured, that the Apostles were the immediate Authors of these books. First, we haue the same proof of the new Testa-

Sermon I. vpon Iohn,

Gal. 6. 11

Col. 4. 18.

2. Thes. 3. 17

1. Cor 16. 21

p August. pro-
log. in Iohn.

ment, that wee haue of the Olde, the ioynt consent of Christians, in all ages from time to time. Secondly, who seeth not the admirable prouidence of God in preserving these bookes in such glorious reputation, maugre the power & malice of the mighty ones of this world, & their great master, Satan? Thirdly, who can be so shamelesse, as to deny or suspect the credit of those auncient Christians, who, liuing in the Apostles times, might & did certainly knowe, either by ^o the hand, or by some marks, which the Apostles vsed (as it were signing and sealing) or by enquire of the Apostles themselves, that those bookes were indeed of their writing? From them this knowledge came to their next successors, and successiuelly to vs, that now liue, by such a generall consent of so many thousands in all ages, that it were more then impudencie to make question of the matter; howsoeuer our Papists, in these dayes, to make all men depende on them (that they may shew themselves to be Antichristian) will haue the assurance of this point, as of all other matters of faith, to be fetcht from them that now liue, from the authority of the Church of Rome, that now is. I may say the like of those other 3. Bookes, the Gospels of *Mark*, and *Luke*, and the Acts of the Apostles; which were acknowledged by the first Christians to haue been endited by the spirit of God, and (as it is recorded by some) to haue beene approued for such by the Apostle *S. Iohn*; who doubtlesse, liuing till after the decease of all them, that are saide, and believed to be the writers of these, and the other books of the new Testament, would haue disclaim'd the authority of the, & informed the Church against them, if he had not certainly knowen, that they were al the holy Ghosts owne enditing.

But it is not my purpose, nor is it necessarie to that I haue in hand, to dispute this question: onely it seemed to me not amisse to speake thus much, in this entrance,

Chapter, I. verse 1. 2.

as it were by the way, to preuent such obiections, as might perhaps disquiet the mindes of some, not so thoroughly settled. For whose better satisfaction, I will add that, which is of most importance: namely, the matter contained in these books; which is apparantly such, for the substance of it, as the heart, and head of man were neuer able to deuise: yea such (witness 9 the holy Apostle Saint Paul) *as neither ey hath seene, eare hath heard, nor euer came into any mans heart; But God hath reueiled it to vs, by his Sptrit, which searcheth all things, yea the deepe things of God.* This strangenesse of the matter is seconded in them, that beleue to saluation, by an vnspeakeable, and comfort in their soules, conceiued vpon a feeling of the pardon of their sins, and a certaine hope of euerlasting happinesse in the life to come. In the last place comes the testimony of the spirit of God: which (as it were the broadeseale) makes vp the assurance both of the matter, and the bookes: in which it is comprised.

9 1. Cor. 2. 9. 10

If you aske me how I can discern the witness of the Spirit, from the illusion of Satan, and the imagination of mine owne brain, give me leaue also to demand a like question of you; How could the Prophets (whose ministry it pleased the holy Ghost to vse) from time to time make a difference, betwixt the motions of the Lord himselfe, and the suggestions you mention? were they any more able to expresse this power of discerning, then the faithfull now are? I grant they could make prooffe of their calling, and the reuelations they had, by a miraculous foretelling of things to come. But neither were those prophecies any certaine proofes, till the euent confirmed the truth of them, and my question remains still vnanswered; *How they could discerne, that the things which they prophesied of, were reuealed to them by God, and not suggested by any deceitfull working of the diuel.* Beare with mee I beseech you, if I a little forget my selfe

Sermon I. vpon IOHN,

in a matter of such importance, and difficulty : where-
in I would be yet more bolde, with your patience, but
that I trust and purpose to handle this point more at
large, vpon some iuster occasion hereafter. The con-
clusion is, that no reasonable man, much more, that no
Christian, may, without great inciuiltie, or weakenesse
of faith, make any question of the truth of these
books: which haue continued in estimation, and autho-
rity, by the space of so many hundred years, in despite
of so many, so learned, and so mighty enemies; whereas
the doctrine it self, by which, through the power of God
it hath, and doth preuaile, is so contrary to the desire of
flesh, & and blood; taking away all manner of glory
from man, and couering him with shame, & ignominy;
yea, stripping man of his greatest pride, *the freedom of his
will*: without the comfort wherof, he hath (naturally) no
ioy in any of his actions whatsoeuer.

The holy Ghost then is the enditer of these bookes;
Men, especially authorised by him, the Penners. A-
mongst whome this our Euangelist was not the least;
a man singularly affected by our Sauour Christ, and
therefore often thus described, *The Disciple whom Iesus
loued*. That this Gospell was of his writing, it appeareth
by the end thereof, where it is said; *This is that Disciple,
which testifieth these things & wrot these things*. Now what
that Disciple was, the twelfth verse sheweth. *Then
Peter turned about, and sawe the Disciple, whome Iesus
loued*: vpon that sight of him Peter tooke occasion
to question with our Sauour about him; and in the
end of that conference, set downe by the Euangelist,
follow the wordes I recited before, *This is that Disci-
ple*. But how shall we knowe, that *This beloued Disciple*,
was *Iohn*? Surely the Gospell no where expresseth who
it was: as you may see in the places before alleaged;
where there is no signification of his name: and, other
place, where hee is called *the beloued Disciple*, there is

*r Ioh. 13.23. &
19.26. & 20.2.
& 21.7.20
f Iohn, 21.24*

Chapter, I. verse 1. 2.

none. Wee are therefore in this point also to haue recourse to the perpetuall iudgement of all Christians: who haue (without any doubting) deliuered this vpon their credit, as it were from hand to hand. Whereof we may the better be perswaded, if we remember & consider, how easie it was for them, that liued in this Euangelists time, and were (as we shall heare anone) the occasion of his writing, to informe themselues most certainly of the Author of this Gospell. It may be, some man wil yet doubt, whether the Apostle *Iohn* were the penner of this Gospell or no, because he hath not named himself, as hee hath done in the Reuelation. For the satisfying of which doubt, it may please him to vnderstand, that this book is an history, as those of the Kings are, that of *Ester*, of *Iob*, & such like, to which the Authors of them haue not set their names. But the other of the Reuelation is a prophecie, as the writings of *Isay*, *Ieremy*, *Ezekiel*, *Daniel*, and the rest; euery one of which hath the Authours name particularly rehearsed in it.

Now for the name it self, if it may adde any credit to the person, or signify any part of his nature, or grace bestowed vpon him, whom may we prefer before this our Euangelist? whose very name *Iohn*, in the original Hebreu, foundeth out grace, & fauour. To which if we adioyne that testimony of the holy Ghost so often repeated in this Gospell, that *he was the Disciple whom Iesus loued*, what can bee thought wanting, that might commend him to vs? For howsoeuer the loue of God be no proof of any excellency in the party beloued, frō which this loue should arise; yet it is a most certain demonstration of some great worth in him, after hee is beloued: Because the loue of God alwayes bestowes on him, whom it once embraceth, some assured testimony that hee is beloued of God. It findes nothing worth the louing, but it giues something: it makes the party louely, though of himselfe he be worthy of hatred.

† *Ezec. 16. 3. 6. 7*
13. 14

And

*Sermon I. vpon I O H N,**u Matth. 4.21**x Basilius homil.
in Ioa. c. 1.**y August. de ci-
uit. dei lib. 10.
cap. 29.*

And surely if euer this effect of Gods loue appeared in any (as it sheweth it self in all, that are beloued of him, more or lesse) it was evidently to be seene in this our Euangelist, *u* who of a poore Fisherman ignorant, and young, became in a short space admirable to all the world, for varietie, and certainty of all diuine wisdom, and knowledge; insomuch that *x* the most learned and excellent of all the Philosophers, are reported, to haue wondered at the mysteries contained in the beginning of this Gospell, which *y* they thought worthy to be written in letters of Gold. And yet, poore souls, they wondred at that, which they fully vnderstood not. If they had been vouchsaf't that honour, and happines, wherof the Lord in his infinit mercy hath made vs partakers, To conceiue, & feele the truth of these mysteries to our euerlasting saluation, oh how would they haue triumphed? And is it possible, wee should so lightly esteeme it? Therfore shall they be our iudges, if we stirre not vp our dead affections to embrace, as it were with both armes, the kinde offer of so glorious, and wondrous knowledge, deliuered by him, who was of all other most deare to our Lord, and Maister Iesus Christ.

** Iob. 13.23.24*

Wherof, if any man desire to see more particular prooffe, let him looke vpon this our Euangelist, *** laying his head louingly, and familiarly in the bosome of our Sauour; and behold *Simon Peter*, a man in no small fauour with his Lord Iesus Christ, beckning to him, as one that might bee most bolde, to aske that, which (it seemes) none of the rest durst demande. Hee knowing the interest hee had in his Lords affection, makes bolde to aske the question, *who it was that should betraie him;* and presently without any second request, receiues a plaine and sufficient answer. And that it may yet more plainly appeare, what opinion the other Disciples had of our Sauours especiall loue to him, remember I pray you the question moued by *Peter*, *a Lord, what shall*

*a Iohn, 21.21**this*

Chapter I. verse 1. 2.

this man doe? By which it is manifest, that the disciples perswaded themselves, that our Saviour had a principall care of him above the rest: therefore also did they so interpret their masters speech, that it was commonly held amongst them, ^b that *Iohn should not dye*. But there can be no greater argument of our Saviours entire affection to him, & of his strong perswasion of *Iohns* extraordinary loue, then ^c the commending of his dearest mother to the keeping of *Iohn*, and *Iohns* readinesse & willingnesse in accepting, and entertaining her: which is yet the more apparant, if we consider, that *Iames*, and *Iude* were of the blessed Virgins, and our Saviours kindred by bloud, & *Iohn* only by alliance, because of her marriage to *Ioseph* *. Onely I must adde a word, or two of that title, which is commonly set before the names of those, that were the penners of the bookes of the Newe Testament: *The Gospell according to S. Mathew, S. Iohn, The Epistle of Saint Paul, Saint Peter, Saint Iames*. This title or Epithet, though it be both common & auncient, yet questionlesse was not annexed by any of these writers; as not agreeable to true Christian discretion, and modesty: yea perhaps it was also, if not iniurious, yet likely to proue offensive to all other beleeuers, that a title common to every Christian, should be made proper to som few, though principall members of the Church. You will obiekt (it may be) that these writers stile themselves Apostles; as if they desired to haue their dignity, and office knowen to all men. True it is, that they do so indeed, in their Epist. But neither did that name belong to al the faithfull, or to any, but some certaine men: and it was necessary for the authorizing of their writings. How then? Doe I condemne the title, or the first Authours, or the continuers & vlers of it? Nothing lesse. For I gladly acknowledge, both that the Apostles, and Euangelists had especiall interest in that name, and that there could be no danger of scandall; seeing it was

b V. 23

c Ioh. 19. 26. 27
28* Page 14. line
21. &c.

Sermon I. vpon IOHN,

d ἁγιος.

not taken by themselves, but giuen to them as an honour, by the consent as it were and with the liking of all true Christians: whose purpose it was, not to make them Mediatours of intercession, betwixt God, and men vpon earth; but to shew the reuerend opinion, they had conceiv'd, and did hold of such worthy, and holy men. And to say the truth, what doth the word signifie but d *Holy*. How often is it giuen, in the Scriptures, to all, that are members of the true Church, in their seuerall Congregations? It shall suffice therefore (to shut vp all in one word) that wee meane not, by this title *Saint*, to note any office of mediation, but onely to testifie our respect, & reuerence of those, whom it pleased our blessed Sauour to choose, and employ in so excellent, and glorious a seruice. In this sense, I desire to be vnderstood whensoever I vse that title; and to be excused, in your charitable construction, if, according to that liberty, which auncient, and later Diuines haue lawfully vsed, I sometimes omit it, in naming this Euangelist, or any other of his fellow Apostles or Euangelists.

e Matth. 4. 21

f Luke, 6. 14

g Matth. 27. 56

I may not forget to adioyne to that, which hath been spoken, a fewe things more, which the Scripture hath recorded of him, namely that hee was e the sonne of Zebede, and brother of *Iames*, called with him to be a Disciple of our Sauour, & afterward f specially chosen with the same his brother, to be one of the twelue Apostles. All these things are so plainly deliuered in the Scripture, that it is enough to name the places, without any more adoe. But of his mother it is needful to speak more particularly; because it is not so cleer, who she was, though it be as certaine: we are then to vnderstand that his mothers name was *Salome*; which is thus to be pro- ued. s Saint *Mathew* reporting the history of the women, that stood afar off looking vpon our Sauour, when he was crucified, writeth thus of them. *Among whom, was Mary Magdalen, and Mary the Mother of Iames*

and

Chapter I. verse I. 2.

and Ioses, and the Mother of Zebedeus children. Now Zebedeus children were James the elder, as he was called for difference sake, and Iohn. But how shall we knowe that this womans name was Salome? ^h Saint Marke tells vs so in these words. *There were also women which beheld a farre off, among whom was Mary Magdalen, the Mother of James the lesse, and of Ioses, and Salome. Who seeth not, that she, whom the former Euangelist called the Mother of Zebedeus children, the later nameth Salome?*

^h Marke, 15. 40

So that our Euangelist was the son of Zebedeus and Salome; vpon him as vpon the rest, ⁱ the holy Ghost descended, like fiery clouen tongues, induing them with the admirable gift of vnderstanding, and speaking all strange languages. Neither was he only thus qualified with the rest, but as it should seeme of greater account in the Church then most of the rest. Therefore ^k the Apostle Paul reckons him with James, and Peter, as one of the Pillars of the Christian Church. Yea, our Sauour himselfe in his life time was wont to admit him, as it were into his priuate counsell: ^l when he went to raise vp Iairus daughter from death, was not Iohn one of the three, whome he made choise of, to take with him? ^m was not he one of the 3. witnesses of his glorious transfiguration in the mount? To conclude, in ⁿ that his greivous agony in the garden, our Euangelist was one, with whom our Sauour would bee accompanied. And for the person of Iohn this may suffice, vnless perhaps some man look, that I should adde hereunto, as a farder proof of our Sauours loue to him, the mention of those wonderfull revelations, wherein the estate of Christs Church vpon earth, to the very end of the world, is liuely and certainly discyphered. As for other things, which are recorded touching him in the Ecclesiasticall histories, I will craue leaue to omit them, because they little, or nothing concerne the matter, we haue in hand; & I know there are but fewe present, that are able to search the

ⁱ Acts, 2. 3.

^k Gal. 2. 9

^l Marke, 5. 37

^m Matth. 17. 1

ⁿ Mark. 14. 33

Sermon I. upon Iohn,

o Acts 17. 11.

p Euseb. hist.
eccles. lib. 3. cap.

21

q Marke, 3. 17

r August. Pro-
log. in Ioa. Theo-
dor. prodromus
in distich.

authors, as^o the men of *Berea* did the Scriptures, to see whether those things be so or no.

I come now from the person, to the writing: where first, for the occasion, & time of penning this Gospel, I wil onely say thus much, p that it is commonly thought to haue beene written, after the returne of the Euangelist out of banishment, from *Patmos*, both to supply that which was wanting in the other three, concerning our Saviours doings, and sayings, before *Iohn Baptist* was imprisoned, and also to satisfie the request of the Christians in *Asia*, especially the Ephesians, that it might be a counterpoison against those heresies, which *Cerintus*, and *Ebion* had hatched, and whereby the Godhead of our Lord, and Saviour was called in question. Wherein, if any man shall presume to thinke, that our Euangelist hath not taken such a course, as was fit for the refuting, and suppressing of those heresies; let him learne, first that the holy Spirit, of whose enditing this Gospel was, is not to bee taught by the blind conceits of proude ignorant men. Then let him farther vnderstand, that it was not the Euangelists purpose, nor indeed a matter bebecoming the authority of him, whom the Lord vsed for his Secretary, to dispute by writing, with prophane, and blasphemous Apostates: but to instruct the Church of Christ in the truth formerly deliuered. And this he hath performed with such maiestie, and authoritie, that we may see in him the grace answerable to that name q, which his Lord and Master gaue him, euen *power to thunder*. For who is not astonied with admiration of those wonderfull mysteries, concerning our Sauior Christs eternal diuinitie, which this Sonne of thunder as it were ratleth out? Therefore did^r the ancient writers cōpare him to an Eagle, as one that mounted vp aboue the pitch of the other three Euangelists, euen to the height of the Godhead, and that vnsearchable mystery of the most glorious, and blessed Trinitie.

There

Chapter 1. verse 1. 2.

There is indeede some diuersitie of opinions amongst the Latin Fathers, to which of the Euangelists the other 3. beasts, ¹Ezech. 2. 5. Reuel. 4. 6. should be seuerally referred: but it is generally agreed vpon, that the Eagle belongs to *Iohn*, for the reason aboue named. Art thou then desirous to vnderstand the great, & high points of diuinitie? Cast thy selfe vpon the wings of this Eagle, who wil cary thee vp, as it were into the bosome of God, and acquaint thee with such matters, as, but by reuelation from God himselfe, could neuer possibly haue bin discovered, or imagined.

And that we may the more be rauisht with the loue of this holy Gospel, let me put you in minde of that variety, the mother of delight, which is easie to bee scene therein. How sweetly hath our Euangelist tempered, and as it were allayed, the hard points of profound knowledge, with enterlacing of delightfull Histories? If at any time he soare aloft, that he may seem to be almost out of sight for the height of those admirable mysteries of our Saviours diuinity, he comes down againe ere long, and feedes our eyes, with making vs see the vse, and comfort of those glorious instructions. And besides this varietie of matter, which shineth in comparing one part of this Gospel with another; there is yet a farther consideration, to the singular commendation thereof. Who is there, if hee haue anie sense of Gods mercy in Christ, but takes great pleasure to reade one and the same thing, diuersly recorded by the other three Euangelists? And what meruaile? Seeing it is, euen in prophane histories, a matter of no small vse, and delight, to haue the memotie renewed, and the affection quickned by the varietie of discourse, as it yvere by the diuerse cooking of some one daintie kinde of meat. But our Euangelist, to the diuersitie of handling, hath added also great store of newe matter, not once touched by any one of the other; the

*/ Ezech. 2. 5
Reuelat. 4. 6.
t Although Ire-
neus lib. 3 cap.
11. makes Iohn
the Lion, and
Marke, the Ea-
gle.*

Sermon I. vpon IOHN,

LORD hauing reserved, for him, the perfecting of that knowledge, which the rest did beginne and further.

Manie excellent things are recorded, by Saint *Matthew*, Saint *Marke*, & S. *Luke*, concerning the Sermons, and miracles of our Sauour: yet are there but fewe of these proper to any one of them. Only S. *Iohn* affords vs, as in so short a Treatise, great plenty of new, and vnknownen variety; 10. Sermons, sowe miracles, and that zealous prayer, full of loue and comfort. The sermons (that I may speake a word, or two, of eue-ry one of them, in particular) are these: First, * that kinde dialogue with *Nicodemus*, and those worthy instructions, concerning regeneration; whereby wee are taught, that our naturall estate is fleshly, and vn-capable of grace, and glorie, till the spirit of God by the waters of the Scriptures, haue bredde in vs a newe and heavenly conception. In the second place follo-weth y that sweete, and comfortable discourse, with the Woman of Samaria, concerning the water of life: which beeing once receiued into the soule, turnes in-to a spring, that can neuer bee dried vp, but sends forth continually abundance of fresh liquor, to coole, and moysten the heart, in all heate of tentations.

* The next Chap. presents vs with the third Sermon: wherein vpon occasion of the stiffe-necked Iewes mur-muring against our Sauour, for willing the man, whom hee had cured, hauing beene thirtie-eight yeares bed-rid, to take vp his bedde, and walke, though it were the Sabbath daie, wee haue a glorious assurance of our Lords eternall God-head, and equalitie with God his Father. But that, which exceeds in all heavenly com-fort, is a the fourth Sermon; in which, our blessed Sa- uiour, as it were thrusts himselfe into our mouthes, to bee eaten, and drunke; giving vs full assurance, that the eating of his flesh, and drinking of his bloud,

*Piscator in
proem. ad Iohn.*

** Ioh. 3. 1. 2. &c.*

y Ioh. 4. 7. 8.

&c.

** Ioh. 5. 19. 20.*

&c.

a Ioh. 6. 26. 27.

that

Chapter 1. verse 1. 2.

that is, believing in him, shall feede vs without hanging, or thirsting any more, to euerlasting life; which he, according to his Fathers will, and charge, shal most certainly bestowe vpon all them, that by true faith become one with him.

The ^b fift Sermon affordes vs a worthie example of our Lord, and masters wisdom, and authoritie to discerne and confound the subtile malice of his wilfull enemies. With what diuine iudgement dooth hee looke into the depth of the Pharisees deceite, who sought to entrappe him about the woman taken in adulterie? With what admirable discretion dooth hee drive them away, to their perpetuall shame, and dishonour? With what a maiestie doth he, a little after, conuince and reprove them, for their wilfull blindness, and proude conceit of the knowledge, they bragged of, but had not? Let vs come ^c to the sixt of those Sermons, which our Euangelist only hath recorded. In no place doth our Sauour more plainly avow himselfe to bee the Messiah: where haue wee the like certainty of his care, and loue deliuered? Hee giues his life for his sheep, and casts himselfe into the very iawes of the Wolfe, that his mouth might be stopped: And to the singular comfort of vs, that are not by nature Iews, hee tells vs, that wee also belong to his sheepfold. Into which when wee once are receiued, and acknowledged for sheepe, no power of sinne, Satan, or death, shall bee able to wring vs out of his hands; because the Father, with whom he is in nature all one, is stronger then all.

The former fixe Sermons containe especially those benefites whereof wee are made partakers by our Sauour Christ in this life: but ^d the seauenth expresseth our finall triumph, ouer our last and greatest enemy, Death himselfe. Those helpe both to arme vs to the fight, and to encourage, and further vs in fighting;

*b Ioh. 8. 3. 4. &c.**c Ioh. 10. 1. 2. &c.**d Ioh. 11. 25. 26 &c.*

Sermon I. upon Iohn,

e 1. Cor. 15. 55 but this crownes vs after victory. If the body shall rise againe to glorie, we may truly, and safelie challenge Death and faile e. *Oh Death, where is thy sting? oh Grave, where is thy victorie?* For if our bodies bee made immortall, where is the power of Death become? Who then can faint in a battaile? the issue whereof will bee so certaine, and happy? especially if hee remember, what gracious promises he hath from God in the eight Sermon, of the continuall assistance of the holy Ghost. For, howsoever, those glorious matters principally concerne the Apostles, yet hath euery Christian his interest in them, according to a certaine proportion. The Apostles could not erre in any matter of Doctrine. No true Christian shall so erre in matters necessarie to his saluation, that hee shall bee cut off from being a member of I E S V S C H R I S T; but shall haue his measure of Instruction, Peace, and Comfort, according to the trialls, that his heauenlie Father hath appointed to make of him.

g Ioh. 20. 26. 27. The two last Sermons do especially concerne two of the Apostles; but were written for our learning, and consolation. In g the former, our Sauour instructeth *Thomas*, with a milde reproofe of his not beleeuing, and a sensible demonstration of that he doubted of. To which he addes (to our vnspeakeable comfort) that h all they, which hauing not seene, nor felt, as T H O M A S then did, yet beleue, are trewlie blessed.

i Ioh. 21. 15. 16 Neyther is the later of the two so appropriated to Saint *Peter*, but that it affordes vs also this excellent lesson; that the strongest proofe of euery Ministers loue to his Lord, and master Iesus Christ, is the faithfull, and carefull feeding and directing of the sheepe, and lambes committed to his charge. And these are the tenne Sermons, which none of the E-

Chapter I. verse 1. 2.

angellists, but *Iohn* only, hath mentioned. I deny not, that the points of diuinity, contained in them, may bee gathered (more or lesse) out of the other three; but neither are the Sermons recorded by them, nor the matters (therein deliuered) so plainely, and fully handled, as in this Gospell.

Wherefore, as if we come to a Faire to buy any commoditie, which wee neede or desire, wee content not our selues, to staie in such a shop, or booth, as can shew vs only one peece, and that made vp so close, that wee can hardly looke into it; but seeke thither ywhere wee may haue choise, and see the wares opened to our full view: So let vs make haste to this Gospell, in which many, and so goodly matters are vnfolded, and eue-ry bolte, and pleight layd open. As for the miracles, whereof I will say verie little, they are such as are not once pointed at, nor signified by anie other Euangelist: Who besides ^k Saint I O H N, giues vs anie the least inkling of water turned into wine, at a marriage, by our Sauour, C H R I S T? Had not^l that famous miracle, by which the man, that had lyen bed-rid xxxviiij. yeares, was cured, so that he presently rose and carried awaie his bed, been altogether vnknown, and vnheard of, if our Euangelist had not committed it to writing? None but he, tells vs of^m the man, that beeing borne blinde, and having continued so, manie yeares, had sight giuen him by such a meanes, as in mans reason, was fitter to haue put out his eyes, if hee could haue scene. But hee that made dust, and spittle, can by dust, and spittle, doe what-soeuer pleaseth him. Theⁿ last miracle, is the raysing of L A Z A R V S from the dead, not as^o I A I R V S daughter was restored to life, lying in her bedde, after the breath vvas departed from her, nor as^p the VVidowes sonne had life put into him againe, as hee vvas carrying to be buryed; but euen then, when

Ioh. 2. 3. 4.
&c.

Ioh. 5. 5. 6. &c.

m Ioh. 9. 1. 2. &c.

n Ioh. 11. 38. 39.
&c.

o Marke, 5. 42

p Luke, 7. 15

Sermon I. vpon I O H N

he had continued till the fourth daie in the graue, and, in his most kind sisters iudgement, could not chuse, but sinke.

1. Cor. 2. 2

Admirable and glorious are these miracles, and such as ought to assure vs of his diuine power, who was able to do things so vnpossible to men, and Angels. But as the holy Apostle *Paul* preferred the knowledge of Christ crucified, before all other glorious mysteries, because therein (properly) stands the iustification of a sinner: so haue we very good cause to valew^r that louing and feruent prayer of our Saviour, aboue all his miracles whatsoeuer.

Ioh. 17. 1. 2.
&c.

Verse, 20

Ver, 21. 22. 23

For if euer his loue and care of vs appeared in anie thing, hee did, or spake, (except his passion) in that it shines and shews it selfe most cleerely. With what zeale doth hee commend euery one, that at any time beleeues in him, to God his Father? How doth he re-peate, and double his request to God, that wee may be made one with God? But I may not stand long vpon these points; especially since they are to be expounded at large hereafter, if it please God.

Now the summe of all is this, that seeing it hath pleased the Lord, so graciously, and plentifully to vouchsafe vs the certaine knowledge of such excellent mysteries; and that by one so highly in the fauour of our Saviour Iesus Christ, and so assuredly directed by the holy Ghost: wee in like sort, should bestowe all paines, and diligence, that this knowledge may bee rooted in our hearts, and bring forth abundance of fruite, in our whole conuersation, to the glorie of his Name, and our endlesse comfort, in the same our Lord, and Saviour Iesus Christ. Neither let it discourage, or offend anie man, that our Euangelist was no learned Diuine, trayned vp in anie Vniuersitie; nor fitted for such a peece of work, by any extraordinary parts of nature, or study. Yea rather let it encourage, and strengthen

Chapter 1. verse 1. 2.

him in faith; considering how vnpossible it is, that a poore Fisherman, should haue the head to conceiue, and the heart to vtter, such mysteries, with confidence, and assurance, against the iudgement, & liking of almost, all the learned, and mighty of the world. Could these admirable mysteries be of a Fishermans deuising? What is there in *Aristotle, Plato, Pythagoras*, or any of the great learned Philosophers, so strange, or profound, as manie points, that are common in this Gospell, which of the heathen writers, euer spake so boldly? or with such authority, as our Euangelist? how doubtfully and vncertainly doth the^u learnedst of them write, when he comes to deliuer matters, that concern God, & religion? Surely he, that wisely & heedfully considers the discourses of the best Philosophers, touching these points, shal plainly discern, that they labored to make other men belieue those things, whereof they were not able to perswade themselves: & rather meant to assay, whether they could drawe men to such opinions, then to enioy the belief of them, as a certaine truth. But our Euangelist thunders out most admirable secrets, & that without all doubting in himself of the truth therof, & threatens assured damnation to all them, who refuse to giue absolute credit to whatsoeuer he hath deliuered. What remains then, but that with all assurance, and reuerence, wee addresse our selues to the learning, & doing of those things, which we find to be taught, & commanded in this Gospell?

In the expounding whereof that wee may proceede the more orderly, wee must diuide the whole Gospell into certaine parts, for the helpe both of vnderstanding, and memory. But, may someman say, Wil you not first deliuer the generall argument of the booke, and purpose of the Writer? If that, which hitherto hath beene spoken touching these points, either were not vnderstood, or be not remembred, in effect it was this; that our Euangelist vndertook the penning of this

*u In Apolog.
Socrat. Plato in
Timæo & pas-
sim.*

Sermon 1. vpon I O H N

v Ioh. 20. 31
 I
 y Ioh. 1. to verse
 29
 Ioh. 1. 29 to
 the end of the
 Gospell.
 2
 I
 Our Sauiour
 described, 1. by
 things propre to
 him; 2. by the te-
 stimony of Iohn.
 His natures;
 Diuine. ver. 1. 2
 Humane, verse
 14
 His actions; of
 his Godhead.
 His mediator-
 ship. 2
 Iohns testimo-
 ny signified. ve. 6
 Exprest. ver. 15
 16. &c.
 The former
 part of the Hi-
 story from Chap
 1. 29. to Chap.
 19. 31.
 The later part
 from thence to
 the end.

Gospell, partly that hee might finish, and perfect the
 History of our Sauiour Christs dooings, sayings, and
 sufferings, all the time of his abode heere vpon the
 earth: partlie, that hee might confirme the Faith-
 full in the true Doctrine of his God-head, and leaue
 his Gospell as a preseruatiue against the poyson of blas-
 phemous hereticks. So was it intended by him, so it
 is to be vsed by vs, that as hee comfortably speaketh,
 * *We may beleue that Iesus is the Christ, the Sonne of God;
 and beleeuing, haue life, through his Name.*

Now let vs returne to the diuiding of this Gos-
 pell: Whereof wee may reasonable and fitly make
 these two parts; the former, Saint Iohns description of
 our blessed Sauiour I E S V S C H R I S T, whose
 Historie hee vndertakes to penne, y from the begin-
 ning of the fift Chapter to the 29. ver. of the same: the
 later, * *The History it selfe*; in the rest of that Chapter,
 and all the other to the end of the Gospell. In the de-
 scription, our Sauiour is set out, partly by a certaine
 things, that properly belong vnto him, partly by an
 outward testimony of Iohn the Baptist. The former are
 beither his natures; diuine ver. 1. 2. humane. ver. 14. or
 his actions. His actions proper to his Diuine nature,
 as those of creation ver. 3. or common to both, as those
 of mediation verse 4. 5. d Iohn the Baptists testimony
 is first signified v. 6. Afterwarde exprest verse 15. 16.
 19. As for the other verses from the 6. to the 14. and
 from the 16. to the 29. they containe certaine explica-
 tions, which the Euangelist ads, vpon occasion; and be-
 long to some one part, or other of the former diuisions, as
 in due place shall appeare.

The History it selfe is partly e a discourse of such
 things as I E S V S did, spake, or suffered, before
 his death, and to the time of his death, from the first
 Chapter, Verse, 29. to Chapter 19. Verse, thirtie
 one: f and partlie a report of those matters, that are

Chapter 1. verse. 1. 2.

to be knowen, and beleued to haue bene done or sayd, after his death, from Chapter 19. verse 31. to the ende of the Gospell. s Now the historie it selfe, cannot bee better diuided, then ^h according to the yeeres of our Sauour, after his baptisme, and the beginning of his ministerie. Whereunto it may well bee thought the Euangelist himselfe, as it were leades vs by the hand, because hee dooeth so particularly mention the feast of Passe-over, from yere to yere. The first Passe-ouer, after our Sauours Baptisme, is named in ⁱ the second Chapter; ^k the second in the fift. For it shall appeare, when I come to expound the place, that there is great reason, why we should take that feast to bee the Passecouer. ^l The third we haue in the beginning of the 6. Chap. and that in expresse words. ^m The fourth, and last was (as euery man knoweth) at the time of his death, Chapter 13. So that I thinke it best thus to diuide the whole historie. Our Sauour at his baptisme, as we learne out of ⁿ Saint Luke, was newly entred into the thirtieth yeere of his age, and beganne his ministerie with the beginning of that 30. yeere, more or lesse. ^o The first part therefore of this Gospell, for the history it selfe, begins at the 19. verse of the first Chapter, and continueth to the beginning of the fourth, conteining the 30. yeere of our Sauours life. ^p There begins the 31. yeere, and second part of this Gospell; which endeth at Chap. 6. ^q From whence we reckon the third part and 32. yeere to Chap. 10. verse 22. ^r where the fourth part, & 33. yeere, take beginning, and end with the life of our Sauour, Chap. 19. 30. But this 33. yeere was cut off in the midst, according to ^s Daniels prophecie reueald vnto him by the Angel Gabriell, that the *Messiah, in the midst of the 62. week. should cause the sacrifice & the oblation to cease.* Namely, by offering vp the true sacrifice, his own body, wherof the sacrifices of the law were but shadows, & could haue no longer vse, nor place when the body it selfe was sacrificed; as the Apostle

g Irenaus lib. 2. cap. 39. sed precipue, I. Chemnitius prolegom. in harmon. cap. 3.

h Diuision of the history, according to the yeeres of our Sauours preaching, after his baptisme.

i Iohn 2. 13.

k Chap. 5. 1.

l Chap. 6. 4.

m Chap 13. 1. 2

n Luke 3. 23

o The 30. yeere of Christs age, the first of his preaching: fro cha. 1.

29. to chap. 4. 1.

p The 31. and 2.

from thence to chap. 6. 1.

q The 32. and 3. to chap. 10. 22

r The 33. and 4. to chap. 19. 31

s Dan. 9. 27.

*Sermon I. vpon I O H N,**t Heb. 10. 12.*

proueth at large in the Epistle to the Hebrewes. The things, that hapned after our Sauours death, and are to be knowen, and beleued by vs, are either his buriall. Chap. 19. vers. 31. to the end, or his Resurrection manifested, and prooued diuers wayes, Chap. 20. and 21. The particular distributions I reserue to their seuerall places: now to the text,

*Vers. 1. 2.**u Cyrill. prolog.
in Ioan.*

1. *In the beginning was the word, and the word was with God, and the word was God; The same was in the beginning with God.* All, that come vp out of diuers Shires and Countries to London, enter here into one, and the same Citie, and haue the generall view of it, and the places of account therein: yet are some more easily, and daintily lodg'd, and dieted then other, & admitted to a more particular sight of the principall buildings, and goodly ornaments of it: yea perhaps, made acquainted, somewhat more specially, with the estate, and gouernement thereof. In like manner whosoever readeth, or heareth any one of the foure Gospels; is vouchsafed the knowledge of the same historie of our Sauours life & death, & the same doctrine of saluation by him. But he, that bestowes his time and paines in this Gospell of our Euangelist Saint *Iohn*, is as it were entertained in a more statefully, and beautifull lodging, and admitted to the hearing, and vnderstanding of the very secrets, both of his nature, and office, touching his owne Being, and our redemption. This appeares plainly in the very beginning of the Gospell, where the great mysteries of Christian religion are deliuered.

These two first verses containe a description of our Sauours diuine nature; propounded in the first verse, and repeated in the second. In the former, he is set out to vs by that, which concerneth the nature of his Godhead, and his person in the Godhead. For his nature, he is first said to haue beene eternall. *In the beginning.* Secondly to be God. *And the word was God.* Touching

Chapter 1. verse. 1. 2.

his person, he is cald the Word, or Sonne. *In the beginning was the Word.* Secondly his distinction from God the Father, and yet his equalitie with God the father is signified, when it is said, that, *Hee was with God.* In the second, 3. of the five points are repeated, jointly in one sentence. *That the word was eternall, equall to God, and distinct from God.* O glorious, and admirable mysteries! Where are they now, that lewdly, and prophanely scoffe at Christian Religion, because forsooth it teacheth nothing, but that, which is common, and ordinarie. Common and ordinarie? So strange, and extraordinarie are the secrets of the Gospell, that no man of himselfe, is able to deuise them, by his wit, or to beleue them with his heart. Take the deepest points of naturall Philosophie (so they bee indeed true) and a man of good capacitie, will quickly, and easily be brought to giue assent to the truth thereof: because hee hath in him the light of naturall reason, whereby they may certainly be discerned. But the secrets of Christian religion are such, and so farre aboue the reach of humane reason, that although you make a man vnderstand them neuer so perfectly, yet you cannot possibly make him acknowledge them for truth. Truth in philosophie is such, as that reason, if a man suffer himselfe to be directed by it, will enforce him to beleue it. Truth in diuinitie is such, as that the more we hearken to our naturall reason, the lesse we are perswaded of the mysteries of religion. It is for him, and for him onely to incline the heart to the beliefe of those secrets, who first reuealed them to be beleued.

But what doe I? While I labour to set out the excellencie of the Gospell, by shewing, that it containeth many strange, and hidden mysteries, it may bee feared, that I driue men away from the hearing, and reading of it, by the darkeness, and profoundnesse of these secrets. But be not discouraged (brethren) I beseech

you

Sermon I. vpon I O H N,

x I. Cor 2. 10

y Iohn 11. 37

* Psal. 8. 2

a Hieronym.
Catalog. script.
in Ioann. &
ad Dan. cap. 9
& contr. Iowi.
lib. 1.

b Mark. 1. 19

c Matth. 4. 18
d Iohn 1. 44

you. If they were more obscure, and deepe, then they are, yet who could despaire of sounding the depth thereof, as long as he may haue so skilfull, and able a Pilot? What though they be mysteries? * Yet hath God reuealed them to vs by his spirit, euen by that spirit, which searcheth all things, yea the deepe things of God. Could not hee (y say the faithlesse Iewes) that opened the eyes of the blind, haue caused that Lazarus should not haue died? And cannot hee (may wee confidently say) that * Out of the mouthes of Babes, and sucklings hath ordeined strength, because of his enemies, that he might still the enemy and the auenger, subdue the Rebellion of our corrupt reason, & bring it into obedience, to beleue his holy trueth? Wherefore hath hee reuealed it, but that it might bee knowne, and acknowledged? For your farder encouragement, let our Euangelist S. Iohn be taken as an example. Art thou young? So was our Euangelist; when it pleased our Sauour to call him to the profession of the Gospell. Witnesse the continuance of his life sixty eight yeeres after his Lord, and Masters passion. But thou hast not beene brought vp to learning. What teaching, and education had hee (thinkest thou) who b was trained vp vnder his father a poore fisherman, to get his liuing in the sweate of his browes by fishing? What time could he haue to goe^{to} schoole, whose maintenance depended on his labour, and to whom all the paines, he could possibly take, would hardly afford some small means of a poore liuing? You will say, This fauour was extraordinarie. Yet so that it was common to him with c his brother Iames, and d with two other brethren his Countrimen, Andrew, and Peter. But what speake I of two or foure? Many, and many thousands continually, from time to time, for almost these one thousand and sixe hundreth yeers, haue beene brought to the knowledge, and beliefe of these mysteries. Is the Lords hand now shortened?

Doth

Chapter 1. verse 1. 22.

Doth he not still in mercy vouchsafe vs the meanes of knowledge, and beleeuing? What doe wee then, with these doubtfull thoughts, and vnthankfull hearts? Away with them Away with them; let vs desire, and and endenour to learne, and *wee shall bee all taught of* *e Ioh. 6. 45.* God: Yea, with such a teaching, as shall enlighten our vnderstanding, incline our hearts, confirme our memory, reforme our affections, and continually assure vs both of the truth, that we beleue, and of the constant loue of God to vs, in our perseuerance in beleeuing. With this desire, and confidence, let vs, in the feare of God, addresse our selues to the hearing, vnderstanding, and beleeuing of these glorious mysteries.

The first whereof (for I will handle them as they lie in the Text) is this, that *The VVord was in the beginning.* Wherein, for your better vnderstanding and memory, I will first giue the sense of the Text, 1. by expounding the words, and 2. deliuering the meaning of the Euangelist. 2. then I will handle the doctrine, by 1. proouing the truth of it, and 2. adding exhortation accordingly, where it shall be needfull. And this course (if it please God) I will follow in all the rest of the Gospell.

f The course, that is held in these Sermons.

In seeking out the sense of this Scripture, wee must enquire, 1. who is meant by *the VVord*; then wee must consider 2. what the Euangelist saith of him. In the former, we must see how this term *the VVord* belongeth to him, of whom it is spoken. Secondly, why that name is giuen him in this place. In the later part, these 2. points are to bee deliuered, why it is said, *The VVord was, rather then Hath bene.* 2. What is meant by those wordes, *In the beginning.* *g The exposition of the words.* The first point, who is meant by *the VVord*, is easie and manifest: namely he, of whom the whole Gospell is written; Iesus Christ *h Epiphani. heres. 51. August. de heres. cap. 8. 10* the Sonne of God, the promised Messiah. Him, the Heretickes *i Theodor. heret. fabul. lib. 2.* *Cerinthus*, and *Ebion*, denied to bee God; blasphemously auouching, that he tooke his first begin-

ning

Sermon 1. vpon IOHN,

i Ioh. 1. 1.

k Verse 7.

Verse 4.

Verse 7.

Verse 29.

Verse 33.

Verse 34.

Verse 12.

l Gal. 3. 26.

m Ioh. 1. 14

n Nazian. lib. 2.
de filio. Athana
sius. Hilarius.
Ambrosius. Au-
gustinus. Cyrillus
&c.

ning of his Mother the Virgin *Mary*. Against their false, and poysonous doctrine, the holy Euangelist reacheth the Church, that *The word was in the beginning*. But let the Text it self speake; Is ⁱ not he called the Word, of whom ^k *Iohn* came to beare witness? At the 4. verse, he is said to be *the light of men*: In the 7. verse, that *Iohn* came to beare witness of the light: of whom did *Iohn* beare witness, but of the Messiah *Iesus Christ*? *Iohn* seeth *Iesus* comming to him, and saith, Behold the Lambe of God, that taketh away the sinne of the world. And a little after, he professeth, that it was reuealed to him by God, which sent him to baptise, that hee, vpon whom *Iohn* should see the spirit come downe and tarry still on him, was he, which baptiseth with the holy Ghost. Now vpon *Iesus* did *Iohn* see the holy Ghost light and settle, and thereupon confidently affirmeth, that he is the Son of God. I might add hereunto that he is the Word, by beliefe in whom, we haue the prerogative to bee the Sons of God. And who knows not that he is *Christ*? ^l *we are all the Sons of God by faith in Christ Iesus*; That ^m the word which was made flesh, & dwelt among vs, was no other, but *Iesus*, of whom *Iohn* bare witness. But what should I stand heaping vp needless proofes in a matter that is out of question? The conclusion of the first point is this, that the Word, of which our Euangelist speaketh, is *Iesus Christ*. It followeth that we should inquire, how this name *The Word* belongeth to our Sauour. In which inquiry if I should but euen recite the conceits and subtilties of diuers writers, I should spend all the rest of this hower in that only, and weary my selfe, and you, to smal purpose. Therefore, to make short, I will commend to your farder meditation, some few reasons of this name, which to me seeme the most likely. These reasons concern our Sauour, either as he is the Son of God, or as he is the mediator betwixt God & man. For the former, the ⁿ ancient, & later Diuines, that haue labored to shadow out that vnspeak-

able

Chapter 1. verse 1. 2.

able mysterie of the holy Trinitie, haue thought it fit to giue vs a little glimpse of this dazling light, by comparing God the Father to our vnderstanding, God the Sonne to that, which inwardly our vnderstanding conceiueth. I will endeauour to speake as plaine, as possibly I can, to the capacitie of the simplest. When a man inwardly discourseth, and reasoneth with himselfe, it is sure, and euident, that he frameth in his mind a certaine kind of speech, or sentence, and as it were a word without sound, which is called the conception of the mind. If he desire to communicate this conceit of his to other men, hee formeth some outward speech, and words, either vttering them with his mouth, or writing them with his pen. Thus doth he deliuer out a Copie of that, the Originall wherof he reserueth still within, where it was first bred. Let vs, according to the weakenes of humane capacity, apply this to the vnsearchable mystery of the Sonne of God. Consider them reuerently, and humbly, that God being from all eternitie infinite in wisdom, hath alwayes had some conception in him, as a man hath, when he discourseth in his vnderstanding. This conception in man, though it remaine in the soule, yet is not of the substance of the soule. But in God, that is most simple, and without all manner of composition, there can bee nothing that is not of his Diuine substance. This conception of God is the second person in Trinitie, the Sonne of God. Would any know, why the like conception in man, is not the Sonne of man? Let him remember, that the Sonne must be of the same nature with the Father; as our conception is not without vnderstanding; but Gods is of necessitie, because (as I said ere while) there can bee no composition; I adde, nor imperfection, in the diuine Nature. The first reason then, why the Sonne of God is named the Word, is this, that he is begotten by his father in such manner, as our inward word, or conception is framed in vs. These things I confesse seeme to mee, somewhat curious, and subtil, that I can hardly perswade my selfe, they were intended by the Euangelist: neither would I haue aduentured to propound them to you, but for reuerence of a very many learned Diuines, who from time to time haue continued this exposition.

o Dionys. Roma
apud Athanas.
Athanas. de de-
finit. Euseb. de
prepar. Euang.
lib. 7. cap. 4. Hi-
lar. lib. 2. de
Trinitate &c.

But

Sermon I. vpon Iohn,

p Origen.lib. 1.
in Ioan. Clem.
Epiphan. her. 73
Chrysost. hom. 2.
in Ioan.
Euthymius
ad hunc locum.
q Tertul. contr.
Iude. cap. 9.

r Heb. 1. 1.

f Mat. 3. 17

t Ioh. 1. 18

u Ioan. Maldon.
ad hunc locum.

But there is more likelihood, that the holy Euangelist, in giuing our Sauiour this name, had respect to his mediatorship; p either because it is he, that reuealeth the knowledge of the father vnto vs, or for that he was promised to be the Messiah. That the former is a part of our Sauiour Christs office, and hath bene performed by him, from time to time, it hath bin held, time out of mind; and may be prooued, for these later times, out of the Scripture. Who (almost) is ignorant, that q the ancient writers were of opinion, and the later haue receined it, as it were from hand to hand, that the second person in Trinitie appeared oftentimes to the Fathers in the olde Testament? euen as often, as he, that appeared, is specified by the holy Ghost to be *Iehonah*. I shall not need to quote the seuerall places. Begin at Gen. 12. 7. and so goe forward: and where you find, that the Lord appeared to *Abraham*, *Lot*, *Isaac*, *Iacob*, or any other of the Fathers in the old Testament, there make account you see, & heare the Sonne of God declaring some part of his fathers will to them, to whom he speaketh. If wee come to the New Testament, whom haue wee there preaching, but the Sonne of God? r *At sundry times, and in diuers manners, God spake, in the old time, to the Fathers, by the Prophets: in the last dayes he hath spoken to vs by his Son: whom also he hath commanded vs to heare. s This is my beloued Sonne, in whom I am well pleased, heare him.* And indeed whom else should wee heare? since t *No man hath seene God at any time: but the onely begotten Son, which is in the bosome of the Father, hee hath declared him.* Fitly then may hee bee called the *Word*, who is the Embassador of God his Father, to make his will knownen to mankind, by word of mouth, in his owne person, and by the ministry of them, whom it pleaseth him to employ to that purpose. To make this opinion the more likely, u a popish Interpreter, in his Commentarie vpon this place, confidently affirmeth, that the Chalde

Chapter 1. verse 1. 2.

Paraphrast translates *Iehouah* by this word *Memar*, which signifieth a word, as often as there is any mention of Gods speaking to man, helping man, - or being conuersant with him: but he neither brings example of it, nor quotes any place; onely hee boldly auoucheth, that the learned shall finde it to be so euery where, and the vnlearned must take it vpon his word, and knowledge. They, that will, may giue credit to his report: but I am sure, he, that will compare the Originall Hebrew, and the Chalde Paraphrase together, shall not finde one place in 20. so translated, if any at all be. It is vsuall with the Paraphrast, to put *m*, for *Iehouah*, not *Memar*. I thought good to note this by the way, that all men may know what credit such authors deserue, vpon their word; and yet he is otherwise one of the best interpreters, that I haue read of the Papists. But though the Chalde Paraphrast doe not alwayes, nor perhaps often, or euer, so translate the word *Iehouah*: yet he puts *Memar* sometime, where God, perchance the second person, is signified. * *By my selfe haue I sworne*, saith God to *Abraham*; The Hebrew is so, and so the Apostle expoundeth it; *when God made the promise to Abraham, because he had no greater to sweare by, hee swore by himselfe.* Here the Paraphrast hath *Binenni*, by my word. In another place, where the Lord assureth *Iacob*, that * *he will be with him, and keepe him*, the Chalde hath, *My word shall be thy helpe.* Againe when *Laban* pursued *Iacob*, *Moses* tels vs, that *a God came to Laban the Aramite in a dreame by night & said.* The Chaldefaith *Memar*, *The*, or rather a word came from the face of God. But none of these places, vnles perhaps the 2. need to be, or may be expounded of the 2. Person in the Trinity, our Sauour Iesus Christ.

There remaines the last, & not the most vnlikely reason, why our Sauour should be called the Word: namely because he was so often spoken of, & promised by the Lord. Now a promise, as in our ordinary speech, so in

מִמָּר

x Gene. 22. 16

y Heb. 6. 13.

* Gene. 28. 15

a Gene. 31. 24

Sermon I. vpon IOHN,

b Psal. 105. 8.

c Λόγος.

d Psal. 119. 25.

e Verse 49.

f Verse 65.

g Verse 74.

h Verse 76.

i מִמָּוֶל

k psal. 130. 5.

l Tertulian. de

Trinit. saepe. Ci-

pria. ad Quirin.

lib. 2. cap. 3. 6.

Hilar. de Trinit.

lib. 2. Erasmi. Ca-

loni. Beza. &c.

m Maldonatus

ad hunc locum.

the Scripture, is cōmonly called a word: & the septuagint translate it Λόγος, which is the name, our Euangelist here vseth. b *He hath remembred his couenant* (c *his word*) *that he made to a thousand generations.* Λόγου. And in d 119. Psal. often, *Quicken me according to thy word.* e *Remember the promise, or word made to thy seruant.* f *Thou hast dealt graciously with thy seruant, according to thy word.* g *I haue trusted in thy word.* h *According to thy word, to thy seruant.* Where the Chaldee hath the very word i *Memar.* So k Ps. 130. *I haue trusted in thy word.* The main promise the being the Messiah, & that indeed, wherupon al other, that are truly blessings, & fauours, depend; it is no meruaile, that the Iewes, should speake ordinarily of our Sauour, as of him, that was promised, by the name word; or that the holy Ghost, should direct our Euangelist to make choice of that title for him, by which the Iews that translated the old Testament, out of Hebrew into Greeke, so often expressed the promises of God.

Hereupon it followes, that although diuers l ancient, & later Diuines haue translated the Greek by the Latin, *Sermo*, speech: yet it seemes better to cal it *Verbū*, the word. For a mans promise is not tearmed his speech, but his word. But this reaso of the name is excepted against, by m a learned Papist, as well because of the authors therof, who, in his Pharisaicall censure, are heriticks, as also for that it hath in it no liklihood of truth; if al, that he speaks, be oracles. Let his slander go: let vs heare his reason. *If the Son* (saith he) *be called the word, because he was promised; in the beginning he was not the word, because he was not promised.* As if our Euangelist said, *He was the word in the beginning,* & not rather *The word was in the beginning:* that is, as I will say anon, whē I deliuer the sense of the Text, *He that was promised for the Messiah, had already his being, when all created things began first to be.* Therefore wee may boldly cōclude, that this respect of the promise is either the true, or (at least) a likely reason of the name, whosoe-

Chapter 1. verse 1. 2.

uer mislike, or cōdemn it. If any mā be of opiniō, that the Greek should rather be trāslated, *Wisdom*, or *Reason*, thē word; as indeed it signifieth the one, as well as the other, n we may think, that S. *Iohn*, in this place, alludes to that in the o Prouerbs, where the Sonne of God is brought in vnder the name of *wisdom*, speaking in this sort; *The Lord possessed me in the beginning of his way, before his works of old; I was set up from euerlasting, from the beginning, before the earth, &c.* This may seeme the more likely, because as here, so there also, after the description of the word & *wisdom*, followes a discourse of the creation. Here it is said, that *all things were made by the word.* 9 There *Wisdom* affirmes, that *she* was present, whē God prepared the heauens, & set the compasse vpon the deepe. Neither only was she, with him, but as ^r a nourisher, she maintained & preserued all things: which effect of preseruing, & nourishing, diuers interpreters thinke to be signified in this chap. by those words, ⁱ *In it was life.* All which notwithstanding, I had rather follow the translatiō, which is most generally received, especially since it is grounded vpon such great likelihood of reason, & that the Son may wel be signified to be the wisdom of God, because he is the word of God, both conceived in the Father, as the word, & ^r reuealing to vs the wisdom of the Father, & promised, ^u & made to be wisdom to vs. Therefore then is the Messiah fitly called *the Word*, because he is in God, as our inward conceptiō in vs; because he hath declared, vnto vs the wil of his Father, and whatsoeuer else it seemeth good to the Lord to acquaint vs withal, as it is manifest in this Chapter; ^x *No man hath scene God at any time: but the only begotten Son, which is in the bosome of the Father, he hath declared him.* And lastly, because he is the promised seede; of whom, as it is also in this Chapter, *Moses and the Prophets did write.*

Some man perhaps will inquire yet farder, why hee is called simply *The word*, and not *the word of God*; To whō ^{*} we may shortly, & truly answere, that it was meete to leaue out that addition, for distinction sake.

n Michael de Palatio. in Ioan. cap. 1. enarrat 1. o Prou. 8. 22.

p Ioh. 1. 3. q prou. 8. 27.

r Verse. 30.

s Iohn 1. 4.

t Isai. 9. 6. u 8. Cor. 1. 30.

x Iohn 1. 18.

y Iohn 1. 45

* Theodorus Mopsuest. in Cate. grec.

Sermon I. vpon IOHN,

For it is well known to all men, that by the word of God in the Scripture, either some commandement from God, or some reuelation, or some part of the doctrine of the Scripture, or some such thing is signified. Therefore, that the Messiah might be vnderstood to be here spokē of, it was conuenient, and in a maner necessary, to call him *the word*, and not *the word of God*; yet I would be loth to stand too much vpon this reason, because our Euangelist ^a other where doubts not to call him *the word of God*.

^a Reuel. 19. 13

^b Basilus homil. in hac verba. Leontius in comment. Theop. Euthym. ad hunc locum.

But you will aske, why the Euangelist would call him *the Word*, and not rather *The Sonne of God*, or *The Sonne*. was hee affraide (^b as some thinke) Least if hee had named him Sonne, some men, as the Arians afterward did, would haue conceived grossely, that *He must needs haue a mother, as well as a father*; & that *He was part of his fathers nature*; and such absurde, and blasphemous fancies, as the Turkes Alcoran is stuffed withall? If hee would not call him the Sonne, yet hee needed not haue named him the word, seeing hee had such choice of titles to giue him; *The wisdom of the Father, the Light, the Brightnesse*, and many other of the like kind, as is plaine in the Scripture. It is likely therefore, that there was some especiall reason of that choise. What might that be? Surely it is not vnlike, that *the Messiah* was commonly so tearmed among the Iewes; or that the second person in the Trinitie was known best to them, by that name. And this later point may the rather be credited, because ^c Philo a Iew, and no Christian, who liued within the first hundred yeeres after our Sauours birth, neuer calls the second person by the name of the Sonne, but as our Euangelist heere dooth, *λόγος, The Word*. Hence also it was, perhaps, that ^d the old Philosophers, who fetched their knowledge out of Egypt, speake of a second nature, which they tearme *λόγος*; yet (I think) they rather conceiued

^c Philo. in lib. quod deter. infid. meliori & de opific. mundi.

^d Mercur. Trismeg. in Pimandro. Plato in Timæo. Cicero de vniuersitate rerum.

him

Chapter 1. verse. 1. 2.

him to be *Reason*, or *Wisdom*, then *the Word*, as a man may see in their writings. But the promise of the Messiah, being so often renewed, & his coming, according to promise so continually, & earnestly looked for, if I say it be likly, that the Jews knew him generally by that name, I suppose I shal say nothing, which may not reasonably bee coniectured. It may bee also thus, if the Chalde Paraphrast (as some affirm he did) vsually translated the word *lehovah*, where he thought it belōged to the second person, by *Memar a word*, the Jews learned of him by the direction of their Rabbins, to call the Messiah by the name of *the Word*. But I doe not certainly knowe whether euer hee so translate, or no; that he doth not alwayes, I am very sure: and hee, that will, may see as much, in many places of *Genesis*, *Isai*, and *Ieremie*: I forbear to recite the particulars, because it were to small purpose for this Auditorie. We see then of whom the Euangelist speakes; let vs hearken what he saith of him.

The Word was; where partly ignorance, and partly curiositie hath bred a needlesse, and fruitlesse question: which though I might not well omit, yet, I will speake as little of it, as possibly I can. The Euangelist saith, *Hee was*; why not *Hath beene*? If the question were of the English, euery man could, and would readily aunswere, that it were no good speech; because *Hath beene* is neuer spoken, but of that which hath an end of being, vnlesse we adde some limitation of time; as when we say, He hath bene there these two howers, dayes, moneths &c. But the Greeke admits no occasion of any question in this case. For the Verbe which our Euangelist vseth, hath no such difference of tense, or time; but whether the matter, or thing, you speake of, be as it was, or be not, the same word may bee vsed. I will go no farther then this Gospell for prooffe of that I say. ^c *Philip was of Beth-saida: & Therewas a man of*

εἶμι, ἦν.

f Ioh. 1. 44.

g Iohn. 3. 1.

Sermon I. upon I O H N,

h Ioh. 4. 6. 46
i Iohn 5. 35.

k Erat, fuit.

l Ioh. 1. 1.

m Origen. in di-
uer. hom. 2. Chry-
sost. in Ioan.
hom. 3.

n H. P.

o Clem. Alex-
andr. in pro-
trept. Origen. in
Ioan. tract. 1.
Cyril. in Ioan.
lib. 1. cap. 1.
Greg. Nysseni.
ad Simplicium.

the Pharises named Nicodemus. ^h There was Iacobs VVell. There was a certaine Ruler. ⁱ Iohn was a burning, & shining Candle. But what name I so many ^{Particulars} ~~Particulars~~? Every Chapter affords prooffe sufficient. Wherewithall wee may obserue, that our English hath also the like libertie in the word *VVas*, as the examples I alleaged euidently shew. Indeepe the Latine may seeme to giue some warrant, for the moouing of this questi- on; because there are ^k two diuers wordes of the same verbe vsed by the Translator in this verse of our Sauour, and in the sixt of Iohn Baptist. But neither is there any such difference obserued by good Latine Authors in the vse of the words; and the tran- slater, it should seeme, intended no such thing. For in another place, where the same word is in the Originall, and the same matter handled, by the E- uangelist, he puts the word *fuit* (which heere hee v- seth) of Iohn; and not *erat*, which wee haue in this first verse, of our Sauour Christ. ^l That, which was from the beginning; *fuit*, saith the vulgar Latine. Where- fore leauing this conceit, as more subtile, then true let vs content our selues, to vnderstand, that the holy Ghost meanes to teach vs by this word, that euen then when all creatures began to bee, *the word was*, or had his being already. Which I so speake, as not inten- ding thereby to preiudice ^m their iudgement, who are of opinion, that the worde it selfe may learne vs in this place to consider, that the *VVord* was eternall. On- ly I take it to be plaine, that no such thing can necessari- ly be drawn out of the nature of the word, ⁿ *VVas*.

But when was this *VVord*? In the Beginning, saith our Euangelist. Here groweth a new question, what should be meant by *The Beginning*. ^o The Father, as some think, in whom the Son was, and is. But the word *Beginning* is neuer so taken; and it is not fit, except necessity require it, to giue a strange sense to a word often vsed. And ther-

fore

Chapter I. verse. I. 2.

fore wee may not admit p that second interpretation, which by *the beginning* vnderstandeth God, who is no where so called in Scripture. Both these expositions, for the matter of them, are true, but not warrantable by this place. There are two other explications of this word, which agree for the sense of the place, that our Sauours eternall being is here signified; though they differ much, in the meaning of the word it selfe. The former will haue *the beginning* to bee taken for *Eternitie*; the later referres it to the first creation of all thinges. Against the former, some take exception, because they say the Word *Beginning* is neuer found in that sense, in the Scripture. But that may well bee doubted of; because it is sayd of our Sauour, that q *Hee knew from the beginning, who they were that beleued not, and who should betray him*; Now this he knew from all eternitie. For r nothing is hidde from him, who is God euerlasting: but all thinges are alwayes open in his sight. Therefore the word may sometimes bee taken for eternitie: But that will not serue the turne, vnlesse wee can shew some place, wherein it must necessarily bee so vnderstood. Such as that of *Iohn* is not: nay rather wee are directed by the Euangelist himselfe in another place, to conceiue, that by *the beginning* the calling of the Apostles is signified. s *These things sayd I not vnto you, from the beginning; that is, I neuer tolde you of this matter, from the first day of my being conuersant with you.* That place t to the Colossians, *Hee is the beginning, and the first begotten of the dead*, may also reasonably, and more fitly bee referred to our Sauour, as mediator, then as God euerlasting. So can not that in the Reuelation, where it is certaine by the first, and last part of the verse, that the Lords euerlasting being is described. u *I am A and Ω, the beginning and the ending, saith the Lord, which is, and which was, and which is to come.* Heere though *beginning* do not, of it self, note eternity; yet with

p Orig. in Ioan.
lib. 1. Athanas.
contr. Arian.
quod verbum ex
Deo sit.

q Iohn 6.64.

r Hb. 13

s Iohn 16.4

t Colos. 1.18

u Reuel. 1.8.

Sermon I. upon I O H N,

x 2. Theff. 2. 13

y Ephes. 1. 4

* ἐξ ἀρχῆς
ἀπ' ἀρχῆς

a Gen. 1. 1

b Ioh. 1. 3

the ending it doth. There is yet a plainer, and certainer Text to put the matter out of doubt, where * the Apostle saith, that *God hath from the beginning chosen the Thessalonians to salvation.* What is from the beginning, but as the same Apostle speaketh in the like manner in y another place, *Before the foundation of the world?* It cannot therefore bee doubted, but that by *The beginning*, *Eternitie* is sometimes signified; yet it is not plaine, or certaine that it must so bee conceived in this place. But wee may reasonably perswade our selues, that if our Euangelist had meant to haue *the beginning* taken for *Eternitie*, hee would haue said, as the holy Ghost dooth in the Scripture, * *From the beginning.* For indeed it is no fit speech, to say of any thing, which wee woulde note to be eternall, that it is in *Eternitie*, but that it hath beene, or was from *Eternitie*. Neither if wee vnderstand *Eternitie* by *the beginning*, will this speech of Iohn suite so well with that of Moses, a *In the beginning God created heauen and earth.* To which it is out of question our Euangelist alludes, and in which *Eternitie* cannot by any meanes be signified.

What else then can be meant by *the beginning*, but the first creation of all things? For what can any man more easily, and readily vnderstand, when hee reades or heares, *In the beginning*, then the beginning of time at the creation of the world? Which also, the rather to direct vs to this interpretation, the Euangelist presently addes, b *By him were all things made;* so shall Moses and Iohn agree, and our Sauiour most fitly be kept out of that lump in the creation, within which the blasphemy of heretickes would include him: yea more then that, hee shall easily be conceived to haue beene from all eternity, if he bee excepted from the generall creation, wherein all things, that are not eternall, had their first beginning.

Where.

Chapter 1. verse 1. 2.

Whereas then our Euangelist sayth, *In the beginning was the word*, it is all one, as if hee should thus haue spoken; *When all things, that haue not an everlasting being, of their owne nature began first to be, by the almighty power of God, the Creator, who made them of nothing, euen then, hee that is the eternall Word of the Father, hee that from time to time hath declared the will of the Father, he, that was appointed, and promised by the Father, to be the Messiah, had already an everlasting being, not by the will of a superior power, as a thing created, but by the necessity of his owne diuine nature, through the eternall generation of God his Father.* This is that, which by our Euangelist is implied in those few words. This is that, which it concernes all the faithfull to beleue, without doubting: This is that which blasphemous *Ebiō*, & *Cerintus* denied. This is that, wherby their wicked heresie is condēned. Thou tellest vs (wretched hereticke as thou art) that **I E S V S C H R I S T** had no Being, till he was conceiued in the wombe of his mother the blessed Virgine. The holy Ghost sayth, He was in the beginning. Thou wilt haue him younger then *Mary*; the holy Ghost makes him elder then *Adam*. In a word thou wouldst perswade vs, that hee had his first beginning almost 4000. yeares after the world was created: the H. Ghost enioyns vs to beleue, that he had neuer had any beginning. For euen then already he was in perfect being, when all things, that had any beginning, became something of nothing, of not being began to be.

Shall I neede to note the doctrine of this text? Who sees not, that it teacheth vs the eternity of our Sauour Christ? Shall wee suite it with other places of Scripture? The word of the holy Ghost in any one place is all-sufficient, But let vs yeelde somewhat to humane weakenesse; that by the mouth of two or three witnesses, all excuse of infidelitie may be vtterly cut off. Hearken then what he saith in the Revelation. *I am*

The sense of the Euangelist.

Epiphan. Aug. Theodoret. vbi supra.

d Revelat. 1. 8

Sermon 1. vpon I O H N

e Ioh. 8. 58.

f Psal. 102. 24

25

26

27

g Heb. 1. 10

h Exod. 3. 14

So rather, then
by the future.

A & Ω, the beginning and the ending, sayth the Lord, which is, and which was, and which is to come. Doth it trouble thee, that is, was, is to come, note a kind of succession in being? If in our weakenesse wee could otherwise haue conceiued of euerlastingnesse, the holy Spirit of God would haue spoken otherwise. But who then should haue vnderstood him? Surely, not euery poore soule, whome hee purposed to teach by the Scripture. But if mysteries delight thee, listen to our Sauour in this Gospell. Before Abraham was, I am; what is this, I am, before hee was? I vnderstand, I was, before hee was or before him. And, I am before him: but I am before hee was, passeth my vnderstanding. Yet by this, our Sauour would teach vs; that in respect of his nature, he is alwayes one, and the same; not like vs, first Infants, then Children, afterwardes youthes, in the strength of our age and life, men, in the decay of it old men, and at last no men. Thy yeeres ô my God (f saith the Prophet) are from generation to generation. Thou hast afore time laide the foundation of the Earth, and the Heauens are the workes of thy hands. They shall perish, but thou shalt indure: euen they all shall waxe olde as dooth a garment; as a Vesture shalt thou change them, and they shall bee changed. But thou art the same, and thy yeeres shall not fayle. That this is spoken of our Sauour Christ, the Apostle sheweth, by proouing his God-head, from that place.

To speake truely, and properly, we can not say of God either that Hee was, or that hee is to come, but onely that He is. Therefore when Moses would needes knowe his name, God answered, h I AM that I AM. Also hee sayd, Thus shalt thou say to the children of Israell; I AM hath sent mee to you. It is hee onely, that is; as well because hee is of himselfe, without dependance vpon anie other, as also for that hee is absolutely, without any change in himselfe whatsoeuer. As for vs, wee so

are

Chapter 1. verse 1. 2.

are, that, in a manner, wee are not; because we neuer continue any time in the same estate, without some alteration. If we could as plainly see, and as certainly iudge of the inward parts of a man, as wee can of his outward countenance, we should soone perceiue, that hee is continually waxing, or waning: so that hardly can we thinke of any man that *He is*, but while wee are thinking, hee is not in the end of our thought (as short a moment as it is) altogether the same, that he was in the beginning thereof. But our most glorious Sauour IESVS CHRIST, being eternall, without beginning, without middle, without end, is alwaies most perfectly the same; *was, is, and is to come*, are in him without all kind of difference, though to our weake capacitie, it hath pleased him to vouchsafe so to speake of himselfe, for our better instruction. Come now, thou that desirest to be for euer, ioyne thy selfe to him, of whose daies there shall neuer be end. They, that by faith become one with the Lord Iesus, shall be sure to bee one with him in continuance: look not back what thou hast not been heretofore, but look forward what thou shalt be hereafter. *Father*¹ (saith the same our Sauour) *I will that they, which thou hast giuen me, be with me euen where I am.* But where was he, when he spake this? In his humane nature vpon earth. And there the Disciples at that time were, as well as he. But by his God-head, he was euen then also in heauen, where hee will haue all to be with him, who beleue in him,^k *that they may not perish, but haue life everlasting.*

Ioh. 17. 24

Ioh. 3. 16

This testimony of the Euangelist concerning our Sauours eternity, was sufficient to stop the mouthes of those first Heretickes, and to settle the faithfull in the true beliefe therof. But Satan (not discouraged by this fayle)^l som 200. years after, stirred vp the turbulent & pestilent spirit of *Arius*, a man of Alexandria in Egypt, to call the Godhead of our Sauour again in question. It is

Anno. 290

not

Sermon I. vpon I O H N

m Chrysost. in
Ioa. homil. 2.
Theoph. ad hunc
locum.

n Gen. I. I.
o August. in qq.
in vtrumq; Test.
cap. 122

p Orig. lib. I. in
Ioa. Chrysost,
hom. 2. in Ioa.
August. vbi su-
pra.

not my purpose to dispute the point against him, but only to cleere this text from those mists, wherewith he, and his followers haue couered it. First therefore perceiuing that if our Sauiour were eternall, hee must needs be God, hee and his followers confidently denyed his eternity. And beeing prest with this place of *Iohn*,^m they answered that the Euangelist did not, by these words, make Christ eternall, but onely gaue him the preheminance of time, in respect of other creatures; as if he had sayd. *At the time of the creation, first the word was made, and afterwarð by him all other things.* And this their interpretation they confirmed by *Moses*, who writeth that,ⁿ *In the beginning God created heauen and earth.* But^o it is one thing to say, *They were created in the beginning,* and another to say, *They were in the beginning.* *Moses* telles vs Heauen and Earth were created: though they had a priuiledge of time, yet he notes they had a beginning by creation: dooth the holy Ghost speake so of the *VWord*? Nothing lesse. *p* Nay rather he puts a manifest difference betwixt *Being at that time,* & *Being then created.* The *VWord* (sayth hee) *was in the beginning.* But what saith he of all other things? *By him were all things made.* The Word had his being, before any thing was created; all things, that had any beginning of being, were created by him. Tell me I praie you, How would you haue vnderstood *Moses*, if hee had writ thus? *In the beginning Heauen and Earth were, and by them all things were created.* Would you thinke hee meant, that Heauen and Earth were first created, and afterwarde other things? what should let *Moses*, that he could not speake as he conceived? why sayde he not plainely, *The first creation, was of the Heauen, and the Earth: the second, of all other things by them.* Surely the Euangelist would haue followed *Moses* words, if he had meant, as *Moses* did. So then for the first words *In the beginning,* we agree that the same sense is intended

by

Chapter 1. verse 1. 2.

by the Prophet and the Euangelist; namely, *when as yet there was nothing, but God himselfe; nothing created.* But the words that follow, shew a great difference. What sayth Moses? *When there was nothing (beside God) then Hee created heauen and earth.* Let vs heare Saint Iohn. *When there was nothing saue God only, euen then the VVord was.* And is it possible for a Christian, that professeth beliefe of the Scripture, to deny, or doubt, that Christ is God eternall? He then already had his being, when all things, that had any beginning of being, were to be created. I am loth to repeate the same things so often. But I hope you will hold me excused, because the matter is of importance, and I do it now once for all.

But these wretches goe forward in their blasphemy, and obiekt, that *the diuell also is sayde to haue bene a murderer from the beginning.* What then? Is any man so simple, or so wicked, as to affirm, with^r the *Maniches*, that the diuell is eternall? Or can it reasonably be conceiued that the diuell was a murderer in the beginning, when it is certaine there was nothing, that could bee murdered? Is there not great difference betwixt these two speeches, *The diuell had already his being, when as yet nothing was created;* and *The diuell hath bene a murderer euer since he had being?* And yet the later speech needes a further restraint: because (as I signified ere while) the diuell was not a murderer, in the beginning of his own creation, by which he was holy, and iust; but is rightly called a murderer, for that he was ¹ the chiefe cause of mans destruction.

Well (say the heretickes) we grant that *The word was in the beginning;* and therefore eternall: But wee say, *The Sonne was not.* If Iesus Christ the promised *Messiah* be eternall, wee haue as much, as we desire. For it is more then manifest, that he was the Sonne. ^r *The VVord became flesh* (sayth the Euangelist) *and dwelt amongst vs, and we sawe his glory, as the glory of the only begotten of the*

q Ioh. 8. 44

r August. de ha-
res. cap. 46

s Gen. 3. 4. 5

t Ioh. 1. 14

Father

Sermon I. upon Iohn,

Verse 18.

Verse 3.
* Heb. 1. 1. 3

* Col. 1. 16

y Ioh. 20. 31

* Psal. 102. 27

* Reuelat. 1. 8

b Tertullian in
Apolog. cap. 25

Father. The Word, that became flesh, shewed himselfe by his glory, to be the Sonne of God. Is it not the Word, of whom it followeth; *The onely begotten Sonne, which is in the bosome of the Father, hath manifested God unto vs?* By the Word all things were made. By the Sonne (sayth the Apostle) *He made the world.* And againe, *By him were all things created, which are in heaven & which are in earth.* What need more words? Our Euangelist sheweth through the whole Gospel, that he speaketh of no other word, then the Sonne of God. These things are written (sayth hee) *that ye might beleue that I E S V S is the CHRIST, the Sonne of God.*

Leaue we therefore these shifting blasphemies, & let vs labour to settle our harts in the assured belief of our Sauiour Christs diuine eternity. To which purpose, it shalbe sufficient for vs to remēber that, which we heard ere while out of the * Psalme. *Thou art the same, and thy yeares shall not faile:* & that testimony of Christ himself, *I am A & Ω the beginning, and the ending, saith the Lord, which is, and which was, and which is to come, euen the Almighty.* What can the sottish heathē, the stubborn Iews, or the brutish Turks now say? Come ye that deride, and persecute the true religion of the Lord Iesus; you great wisards, that despise all men as barbarous, in comparison of your selues. Are not you they that worship stocks and stones, instead of the true God? Are not the Parents of your greatest, and auntientest gods, easily to be known, & named? I am ashamed to speak it, but your folly wil not suffer it self to be hidden; b Were not the sepulchers, & graues of your soueraign god *Iupiter*, & the rest to be seene, for many years, by all men, when you sottishly honoured them for gods in heaven, whose carcasses lay rotting amongst you in the earth? But our God is eternall, without beginning, without middle, without ending. He became man in time; he was God before all time: he died & was buried. But he ouercame death, &

Chapter 1. verse 1. 2.

rose again, & ascended (in his body) visibly vp to heauen. Look not my brethren, that I should discourse at large of these matters; I haue bin too long already, and I shall haue fitter opportunitie hereafter, if God wil. Let the Iewes with all their malice, & the Romans with all their power, deuise what vntruths, & practise whatsoeuer cruelty they are able; our God sitteth in heauen, and laugheth them to scorne, causing his religion to continue in delpight of both, and thereby assuring vs of his owne eternall being for euer and euer.

As for the Mahometan; though hee be incredibly shamelesse in lyes, & blasphemies: yet hee is driuen to confesse, & that often, in his senseless Alcoran, that Iesus our God, was holy & vertuous, wonderful in miracles, & a great Prophet of the Lord. Would the wretch Mahomet haue yielded so much to our Sauour, if euidence of truth, continued so powerfully, had not wrung it out of him? But how could he be holy, or not most prophane, if hee made himselfe the Sonne of God, and were not? we should be as voide of sense, as his absurde Alcoran, if wee should (vpon his words) doubt of the holy Euangelists credite and doctrine, that had been so many hundreds of yeares continued, and confirmed by so many glorious Martyrs with their bloud, and maintained against all the wisdom, & power of the world before *Mahomet* was euer heard of. And yet what brings he, but ignorance, and impudency against the eternitie of our blessed Sauour? All he can say is this, that if God haue a Son, he must needs haue a Wife to; not vnderstanding, in his wilful ignorāce, that the Lord God hath no more neede of a Wife to the begetting of his Sonne, then of hands to the making of this world. Yea, if comparison might bee made, it is easier for God to beget a Sonne like himselfe, which is naturall to him; then to make the World, which dependeth vpon his will, and hath no other necessity of being. Thus wee

are

Sermon I. vpon IOHN,

are faine to speake, according to our poore vnderstanding: wee knowe that God hath a Sonne; how, himselfe knoweth.

d Ioh. 1. 27

e Phil. 3. 21.

As for the Iewes, we will send them to be taught of their owne country-man *Iohn* the Baptist; whome they worthily magnifie, as a man sent from God. *He it is* d (sayth *Iohn*, of our Saviour) *that commeth after me, which was before me, whose shoo-latchet, I am not worthy to vnloose.* But if their owne long continued and greuous calamity, with the destruction of their owne City and Temple, in which they trusted, be not of force to draw them frō the blasphemous errors of their wicked ancestors, surely there is no possibility for any man to perswade them. Therefore we will leaue them to the gracious mercie of God, to be conuerted to the truth, in his good time, e *By that mighty power, by which he is able to subdue all things vnto himselfe;* and commend our selues to his fatherly blessing, that we may bee strengthened in faith against all the assaults, and practises of Satan, and his instruments, and may neuer doubt of the eternity of our most glorious Saviour; but alwayes ascribe to him with his Father, and the holy Spirit, one true, immortal, inuisible and onely wise God, all glorie, power, obedience, and thanksgiuing, for euer and euer, *Amen.*





THE SECOND SER- mon, vpon the first Chapter of I O H N.

Iohn, 1. Verse, 1. 2.

1. *In the beginning was the VVord, and the VVord was with God, and the VVord was God.*
2. *The same was in the beginning with God.*

IT is generally thought, and I thinke not vn-
truly, that the blasphemous heresies of *E-* *f Anno, 85*
bion, and *s Cerinthus* (who denyed that our *s Anno 95*
Saviour was God, or had anie being, before
he tooke flesh of the holy Virgine his mo-
ther) was one especiall occasion of writing this Gos-
pell. To root out that impious conceit, and to establish
the faithfull in an assured beliefe of our blessed Saviours
eternall God-head, our Euangelist, truly, and with A-
postolicall authority affirmeth, that *the VVord was in the*
beginning. Neither doth he content himselfe therewith-
all: but for the further instruction of them that be-
lieue, hee addes, that *The VVord was with God, and was*
God, yea that *The same VVord was in the beginning with*
G O D.

Sermon 2. upon I O H N,

The first point of our Sauours eternitie, was expounded (as it pleased God to enable mee) in my former exercise: I am now (by his gracious assistance) to goe forward with that, which followes; *The VVord was with God.* Wherein for the words themselves, first wee must enquire, what is meant by God, then what the Euangelist would teach vs, when hee sayth, *The VVord was with God.*

*h Orig. in Ioa.
lib. 2. Chrysost.
in Ioan. hom. 2*

1. ^h God, when the word is properly taken, not applied to a creature, signifieth either the *Diuine* nature in all three persons, *The Father, the Sonne, and the holy Ghost*, or only the first of the three, *The Father*. Examples of the former are in euerie leafe, and page of the Scripture.

i Ioh. 4. 24

Let vs alleage one or two out of this Gospell. *i God is a spirit. Not God the Father onely: but the Sonne also, and the holy Ghost.* For this spiritualnesse is a properie of the diuine nature, not of anie one person therein: else should not the other two bee spirituall. *The* ^k *time shall come, that whosoener killeth you, vwill thinke, he doth God seruice.* Surely no man, that killeth Christians, for beleeuing in **C H R I S T I E S V S**, can thinke hee doth seruice to the Trinity. For our Sauour **C H R I S T** is one of the three. But the idolatrous heathen, and the superstitious Iewes make accompt, that they performe acceptable seruice to God, namely to *the diuine nature*, when they destroy them, that acknowledge the three persons to bee one God, or deny that there are more Gods then one, or worshippe our Sauour Christ as God.

k Ioh. 16. 2

l Ioh. 3. 16

Of the later, the old Testament affords vs few examples or none, the new very many: and to make short, wheresoeuer God and the Sonne or Iesus Christ are mentioned together, thereby God, the Father is signified. *1 So God loved the world, that he gave his only begotten Sonne; God? what? not the diuine nature.* For that hath no Son

Chapter 1. verse 1. 2.

to giue: else should the second person haue a Sonne, and the third to; because both the *Sonne and the holie Ghost are the diuine nature or God*, no lesse then the *Father*. But euery mans owne reason teacheth him, that the Sonne is the Fathers Sonne. So that by God, which gaue his Sonne, *God the Father is understood*. The same Father is also meant by the name of God, when hee is mentioned with Christ. *m I thanke my God* (sayth the Apostle) *through IESVS CHRIST*, euen him, whom in the next Verse before he had called *God our Father*; and whose Sonne in the ver. following he maketh Iesus Christ. *God is my witnesse whome I serue with my spirit in the Gospell of his Sonne*. Of the same kinde are all those places, where there is any mention of praying to God, in, or thorough *CHRIST*. For, to him hath our Sauour taught vs to pray. *n When yee pray saie, Our Father vvhich art in heauen, o VVhatsoeuer yee aske the Father in my name hee will giue it you.*

m Rom. 1. 8

Verse, 7

Verse, 9

n Luke, 11. 2

o Ioh. 16. 23

Now let vs see, in whether of these two significations the word God is to be taken, in this place. Surelie, not in the former, because then *The VVord* should haue beene with himselfe: which is no reasonable speech. For who vnderstands not, that euery thing which is said to be with an other, is diuerse from that, with which it is sayde to bee? Therefore if *the VVord* *vverewith God*; *the VVord was not God*. But the Euangelist directly auoucheth, that *the VVord was God*: What remains then, if by God wee will haue the *Diuine nature* to be meant, but that wee must confesse, there are two Gods? *The VVord*, and hee, *vwith vvhom the VVord was*. But it is certaine in Religion and reason, that there is but one God. And therefore God may not at any hand bee conceived in this place to be put for *the Diuine Nature or Godhead*. If it seeme to any man, that *the VVord* may bee sayd to be with God, though it be God, as a mans soule is said to be with him, whose

Sermon 2. vpon IOHN,

p *August. de*
Trinit. lib. 6. cap
2.

q *1. Ioh. 1. 2*

r *πρὸς τὸν*
θεόν

soule it is; p I must desire him to consider, that the reason is not alike. For the soule is part of the man, with whome it is sayd to be; but the word is not part of the diuine nature: which is most simple, and free from all kinde of composition.

It is easie then for any man to conclude, that God in this part of the Verse, is the first person in the Trinitie, *God the Father*. And that it may the rather appeare, vnto vs, that wee rightly vnderstand and expound the Euangelist, we haue his owne warrant; where speaking of the same our blessed Sauour, hee sayth of him, that q *Hee was with the Father*: I forbear to enlarge the matter. Euery man may easily perceiue that our Euangelist handles the same point in both places, that hee need not doubt, but that God, r with whom the Word was, is *God the Father*. What shall we say then of that collection, that some make vpon the Article, which is vsed by the Euangelist, in the Greeke? He saith not simply, God (say these men) but *The God*, giuing vs thereby to vnderstand, that our Sauour was with the true God; not with him who was God, but onely by fauour, and not also by nature. That, they say concerning God, is true and certaine. But we haue learned, that the person is there signified, and not the nature. And therefore it coulde not bee the Euangelists meaning to note vnto vs the truth of the diuine nature by that article.

Neither (I thinke) was there euer any heretick found, who denied that God, with whome the word is said to haue bin, was God by nature; what thē meaneth the article? Doubtless, either it is added only according to the custome of the greeke tongue, wherof there are infinite examples in all authors, and namely in the new Testament; or els (if any thing were intended by it) the Euangelist meant to shew, that in this clause of the sentence he put the word *God* in another sense, then hee doth in the clause following, where the article is omitted: but I rather

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perswade my selfe, that there is nothing intended therein by the holy Ghost; but the manner of speech observed, according to the nature of the language.

Some man perhaps will yet farder demand, why the Euangelist did not speak plainly, as he meant, and call him the Father, rather then God. To whom I answer, that the Euangelist, hauing in the former part named *The VVord*, and not *The Sonne*, doth here more fitlie mention God, then the Father. For so the nature of the things seemes to require; The Sonne of the Father, the Word of God. Besides, it helps that elegancie, which the holy Ghost vseth in this place, making the last word of the former clause, the first of the later. *In the beginning was the VVord, and the VVord was with God, and God vvas the VVord.* For so lie the words in the Greeke, whereof anone. Now if in the second clause, hee had sayde, *The VVord vvas vvith the Father*, the grace of the speech had beene lost, because he could not haue repeated the word in the beginning of the clause, that folowes. For it cannot be truely said, that *the Father is the VVord*, or *the VVord the Father*: but to say, *God vvas the the VVord*, is a true and an elegant speech. What if we adde hereunto, that in the olde Testament, where the Messiah is spoken of, there (ordinarily) not the Father, but God is named? when the first inking of the promise was giuen, who gaue it but God? Then ^f *the Lord God said to the Serpent*. Come to the expresse making of the promise, to which the holy Ghost calls vs, ^t when he speaks of the promise by name, and which ^u the Apostle Paul tearmes *the preaching of the Gospell*: Was it not God that said to Abraham, ^x *In thee shal all the families of the earth be blessed?* To be short look from the beginning of Genesis to the end of Malachy, and see how often you finde any distinct mention of the first person, vnder the name of the Father. Therefore he that made choise of such a name for our Sauour CHRIST, as

^f Gen. 3. 14. 15

^t Rom. 4. 13. 16

Gal. 3. 14. 16

^u Gal. 3. 8

^x Gen. 12. 1. 3

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hee was well knowen by, among the Iewes, could not doe better, then by the like wisdom, so to speak of God the Father, as his speech might bee best approued, and vnderstood.

God then, in this second part of the verse, signifies *The Father*. But what is the Euangelists meaning when hee sayth, *The Word was with God*? What is it to bee *with the Father*? Manie and diuers haue beene the coniectures of the learned, concerning this matter. That the vnity of nature in the Father, and the Sonne, was hereby signified. But that is sufficiently manifest, by the last clause, where the Word is affirmed to bee God. For seeing there can bee but one God, and that the Sonne is auouched to bee God, as well as the Father, who sees not, that they are both one and the same God, and so all one in their diuine nature? But this and most of the other opinions, which I will not trouble you withall in this kinde of exercise, are rather consequents that follow vpon that, which our Euangelist intended, then the verie point it selfe, which hee did intende. First therefore let vs search out the principall drift of these words, and afterwarde as neede shall bee, pursue those points, that are necessary. What may then bee the sense of this word *with*? what shoulde wee seeke farre? y take it as it commonly signifies, and it will agree with Saint *Iohns* occasion and purpose. Hee had sayde in the former wordes that *The Word* had alreadie his being, when all things, that euer were created, began first to bee. What would a man reasonably doubt of heereupon? Was the Word before the world, before the creation, before there was anie time or place, wherein hee might bee? where was he then? To this, our Euangelist answers plainly and readily. *The Word was with God*. As if hee should haue saide: Doe you doubt whether the *Word* were in the beginning or no, because you cannot imagine, where

By Basil. homil. in
hac verba.

bee

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hee should bee, when as yet there was no world to be in? Can you conceine, that God was, who is the Father of the Word? Looke then where hee was, and there was the Word. For the Word was with God. Even as the inwarde conception or word, which the vnderstanding of man frameth within him, is with the man, where hee is: so the Word of God, is with God. This I take to bee the plaine and certaine meaning of the Euangelist, and that according to the true iudgement of some auntient and later writers.

Here *Arius* bestirres himselfe, and hearing that our Sauour The Word was with God, hee dreames, that Hee was nothing else, but a created Spirit, created indeede before the world, but yet created; as (sayth hee) it may evidently bee gathered, because The Word being with God, was not God, with whom he was. Who is so blind, as hee, that wilfully refuseth to see? Every childe can answer *Arius*, that The Word was not God the Father, with whome hee is sayde to haue beene: yet was the same God: distinct in person, all one in nature: so then hee was truely with the Father, as another person, not of a diuerse nature from the Father, as another God.

Giue mee leaue heere, I pray you, to beginne a short examination, and refutation of our Rhemists annotations, vpon their Testament; I will take them in my waie, as I goe, from verse to verse. * Some of the Papists, of more reading then iudgement, raysted a flaun- der of *Caluine*, as a blasphemmer, because hee denved CHRIST to bee God of God the Father, and affirmed, that being *Iehouah*, hee was, in that respect, of himselfe. This our Rhemists lay hold on, and boldly enough censure him for blasphemy. I haue no purpose to dispute the question with them; neyther indeede, do they so much as offer, eyther to refute *Caluines* opinion, or to confirm their own. If shal be enough therefore

Alius, non aliud

* *Genebrard. d. Trinit. lib. 1. Lindan. dia'og. 2. Petrus Canis de Ioa. Baptista in prafat.*

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a Bellarm. tom. 1
de Christo. lib. 2.
cap. 19.

to controll their malapertnesse, and to ouer-waigh their presumption, that a Cardinall *Bellarmino*, where he disputes the point of set purpose, after he had considered all that the authours of that slander bring out of *Caluin*, and examined *Caluins* writings himselfe, refuseth to condemne him of anie such heresie, as *Genebrard*, *Lindan*, *Canisius*, and these Rhemists charge him withall. Yea, hee proceedes to alleage prooffe out of *Caluin*, that hee conceiued truely, and writ accordingly, of our Sauour Christs diuine nature and person. The summe of that which *Caluine* holdes touching this point, is thus deliuered by *Bellarmino*: that our Sauours diuine nature is so of himselfe, that if you remoue from the Son, all relation to the Father, there will remaine nothing, but the diuine essence, which is of it selfe. That is, in playne wordes, If you consider our Sauour as G O D onely, not as the Sonne, hee is not of the Father, but of himselfe. This is that daungerous heresie, for which our iudicious Rhemists haue giuen sentence against *Caluine*, as a blasphemmer. *Bellarmino* cleares him of the fault, and condemnes onely the tearmes, wherein hee deliuers his minde. But it were easie to iustifie both the one, and the other, by the writings of b the most subtile Schoolemen, if it were fit for this place, and auditory. In priuate I will bee readie to giue anie man satisfaction.

b See Thom. de
error. Græc. cap.
4. Guliel. Occhâ.
Centilog. Theo-
log. conclus. 62
Holkot in detec.
q. 5. art. 2. ad 6.
contra 1. concl.
q. 10. art. 3.

c prouer. 8. 27
Ver. 29. 30

But to leaue these matters whereinto the peruerse-ness of men hath drawn vs, & to return to the Euangelists purpose: It is to be held for an vndoubted truth in diuinity, that our Sauour, the VVord, was with God before the beginning of the world: will you heare him say as much of himselfe. c VVhen he prepared the heauens, I was there: when hee set the compasse vpon the deepe. A little after, when hee appointed the foundations of the earth, then was I with him; Not onely reioycing to see the glory of God his Father, but beeing himselfe full posses-

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ser of that glory: which shone so bright, that when he came into the world, ouer-shadowed with the darkenes of our humane nature, yet all the Angels of God discerned it, and ^d fell downe to worship him.

The comfort of a poore distressed soule is in ^e Iesus Christ crucified: But the glory of a Christian is in Iesus Christ reigning with God his Father. Therefore when the ende of his life approached, ^f He prayed that all *which his Father had giuen him, might be euen where he was, that they might behold his glory, which God had giuen him.* But what glory meanes he? Any new honour of late vouchsaf't him? No, no. It is the same glory, which he alwayes had, and shall haue. *Glorifie me thou Father, with thine owne selfe, with the glory, which I had with thee, before the world was.* Let mee speake now to thee poore soule whosoever thou art, that findest thy selfe grievously vexed, and dangerously assaulted by Sathan, concerning these great mysteries of Religion: would hee haue thee doubt, whether our blessed Saujour was before his mother or no? The holy Ghost assures thee by the penne of our Euangeiist, that *The word was in the beginning.* Doth he presse thee farther, to tell him, where he was, as if he could not be, because there was no world for him to be in? Herein also the wisdom of God, hath preuented him. *The Word was with God.* Thou art perswaded assuredly, that God was before the world: else, how should hee haue created the world? Canst thou tell me where he was? or dost thou thinke hee is any where now, where hee was not then? This goodly frame of the world, which thou beholdest, and wonderest at, not without great cause, is not any new house built for God to dwell in; but a faire peece of workmanship, that thou mightest see a little shadow of the workemans skill, power and glory. God is a Spirit, infinite in all perfections, that cannot remooue from one place to another, because hee is euery where.

d Heb. 6. 1.

e 1. Cor. 2. 2.

f Iohn 17. 24.

Verse. 5.

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If thou canst belecue these things, which the very light of Nature can teach thee, thou hast wherewithall readily to answer Satan; *The Word was with God.* If thou Satā, dar'st not, nor canst for very shame deny or doubt that God was before the foundations of the world were layd; where thou seest God, I see the Word my appointed Saviour with him.

This I take to be the true & natural sense of the words, and the very proper meaning of our holy Euangelist, S. *Iohn.* Now let vs adde the other obseruations, rather then interpretations: which, as before I signified, are not directly intended, but necessarily followe vppon the former doctrine. And first we will consider that, which shewes our Saviours Diuine Nature: then we will deliuer those poyntes, which concerne his person; both, shortly, and plainly, as it shall please God to vouchsafe assistance. Now the Diuine Nature or Godhead of our Saviour Christ appeares in this, that being with God, when as yet there neuer had bin any thing created, he coulde be no other, but God. For how is it possible, that when there is nothing but God, that, which is then, should not bee God? If you say with *Arius*, that hee was created; you deny that the beginning of all creation is truly described by *Moses* when he saith, & *In the beginning God created heauen and earth.* For if that you say bee true, the most excellent part of the creation was already past, namely the making of him, by whom all these things afterward were created. Who taught this strange Diuinity? Where is any such thing recorded in any part of Scripture? Who is so shamelesse, as to say he hath it by reuelation? Who so senselesse as to belecue him, that will say so? This is our wisdom, to know what it hath pleased God to reueale to vs in the Scripture, either expressly, or by consequence, and to accompt nothing else a matter necessary to bee beleued. So then, when we read

g Gen. 1. 1.

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or heare that our Sauour was with God, wee learne thereby, that hee is himselfe God. For what can he bee but God, that had his being before, and without all creation?

The word perhaps troubles thee, because he is said to haue beene *with God*, and therefore as it may seeme, not God, but an other. An other? Thou saiest well. For hee is indeede in person (as I answered once before) another. But where thou saiest not God, thou art deceiued, vnlesse by God thou vnderstand the person of the Father. *With God* signifies distinction of person, not diuersitie of Nature.

Therefore some learned Diuines, by *with*, thinke the holy Ghost meant to note his coniunction with God the Father, whereby they are one in vnitie of the same Diuine substance. To which also, they apply that which followeth in this Chapter, where ^k *The onely begotten Sonne*, is said to be in the bosome of the Father, and that ^l Chapter 14. *I am in the Father, and the Father in me*; yea ^m saith one, *He is so with God, that hee is in the substance of God, and his very nature*. Wherefore if at any time thou beest disquieted by the word *with*, as if it implied some difference betwixt God and the Word, remember that God signifies the person of the Father, from whom the Sonne is truly and really distinguished; yet not by the nature of his Godhead, which is one in both, but by the property of his being the Sonne, in which the Father and hee are alwayes not one but two: the one the Father, the other the Sonne.

And this last point, concerning our Sauour Christs person, ⁿ is manifestly, & vndoubtedly prooued by this part of the verse. For it cannot bee imagined, that any thing beeing in all respects, one and the same, should bee saide to bee with it selfe, or in it selfe. *The word was with God*: If there be no distinction betwixt the word & God, how can it be conceived

^b Tertullian.
contra Praxeā
cap. 8.

^c Hilar. de Tri-
nit. lib. 2.

^d Iohn 1. 18.

^e Ioh. 14. 10. 11
^f Epiphan.
ares. 93.

^g Tertullian.
contra Praxeā
cap. 12.

that

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o August. de
her. cap. 4.

that *the word was with God*? I shall neede to spend the lesse time and paines in this matter, because none but o the Sabellians, euer made question of it. They deceiued themselues and other men, with an vnlikely fancy, against euidence of Scripture, that God was but one person; called in diuers respects, sometimes the Father, sometimes the Sonne, & sometimes the holy Ghost. But what respect can make this speech reasonable, if there be but one person in the Godhead? Let vs consider the point a little better. *Dauid* was in regard of his gouernment a king, in respect of his sonne *Salomon* a father, in relation to his wife *Bersheba* an husband, for his generall nature a man. May I say of him, because of these diuers respects, that the father of *Salomon*, was with *Dauid*; or with the man, meaning *Dauid*? Would not a man laugh at the absurditie of such a speech? It cannot be then, but that hee, which was with God, was really distinct, or was truely and indeed another from him, with whom hee was. No respect will free the speech from a iust imputation of absurditie, if the partie spoken of, bee one and the same, as well for person, as for nature. I reserue the farder handling of this matter till I come to the end of the verse following, where I purpose if it please God, to deliuer the doctrine of the holy Trinitie.

p Gal. 4. 4.

q Ioh. 3. 13. &
17. 23.

It may also farder be gathered, that the Euangelist in saying, *The word was with God*, would haue vs to vnderstand, that he, p which, in the fulnesse of time appointed by God, tooke flesh of the Virgin *Mary*, was till that time with God, though vnseene and vnknownen to the world; not as if he were not there still, (for euen while he was here vpon the earth, he was also at the same time continually in heauen; q *The Sonne of man*, which is in heauen: and *I will that they be, where I am*) but because he came into the world, where before he had not beene in the nature of man. Heereto belongeth that, which is

other-

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other-where written by the same Saint Iohn. *VVe declare unto you the eternall life, which was with the Father, and was made manifest to vs. Hee was with the Father from euerlasting, he appeared in the world, at the appointed time. So is he now againe with God, because he is no longer visible on earth, as sometimes he was.* 1. Iohn. 1. 2. 3.

We may also adde hereunto, that *this being with the Father* implies the glory, he had, and hath with him: as if he should haue said, *The word which was in the beginning, was at the right hand of God, in the glory of the Father, equall to the Father.* Why seeke you the Creator amongst the Creatures? If you desire to know where *the VVord was*, consider that he was at the right hand of God the Father, partaker of that glory, which the Lord neither will, nor can giue to any, which is not the same God with him. But of this enough. Let vs come to the last part of the verse.

*f Ambros. de
incarna. domini.
Greg. Nyssen.
de fide ad Sim-
plic. Rupertus ad
hunc locum.
Cyril. Hierosol.
Cateches. 11.*

And the VVord was God; or as the Greeke words lie, God was the VVord: but our tongue will hardly beare that kind of speech, vnlesse the sense be altered. For if you say, *God was the VVord*, an English man will conceiue that you tell him what God was, and not what the *Word* was. The Greeke, and Latine may well beare such placing of the words, the English will not: yet perhaps it had beene plainer euen in the Greeke, to haue set the words in order, as the sense of them was intended, and to haue said, *The word was God.*

But the Euangelist (as I noted once before, vpon occasion) followed an elegancie of speech, which had bin lost, if he had kept the naturall order of the words. *In the beginning was the word, and the word was with God, and God was the word.* The like figure also hath Moses. *In the beginning God created heauen and earth, and the earth was without forme.* But our Euangelist affordes vs more examples of it. *In it was life, and that life was the light of men. And the light shineth in darkenesse, and the*

Gene. 1. 1.

1. Iohn. 1. 4. 5

darkenesse

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darkenesse comprehended it not. Can any man doubt, that the holy Ghost intended to keepe the elegancy of the figure? Are not the Sermons of our Saviour himselfe beautified with flowers of Eloquence? Doth not the prophetic of *Esaie* flowe with streames of *Rhetoricke*? I dare boldly say, It is a very hard matter, to match the beginning of that booke, for varietie and force of Eloquence, out of the writings of any of the heathen Orators, Greeke or Latine, quantitie for quantitie; That we may iustly blame the ignorance, and boldnesse of them, who thinke it a dishonour to the Gospell, that the preaching thereof should be graced with humane Eloquence.

I would know of these men, what it is, they call humane Eloquence: and what Eloquence there is in the Scripture, which may not beare that name, without any disgrace thereunto. Are there not the same tropes, and figures, both of the word and the sentence in the writings of men, yea of heathen men, which are in the Scripture? Or if the Scripture haue any, which men haue not yet obserued, may they not learne from thence, as to liue holily, so to speake eloquently? If any man imagine, that the holy Ghost hath either appropriated any ornament of speech to himselfe, in the Scripture, or that he deuised new tropes and figures, for his owne Secretaries the holy Prophets and Apostles; the writings of the heathen (wherein all those elegancies are to bee found) will giue euidence against his ignorance. I deny not, that there is a certaine maiestie shining in the Scripture, which no man can worthily expresse by imitation, or by meditation conceiue sufficiently. But this ariseth, partly from the matter it selfe, and partly from the skill of vsing those Rhetoricall ornaments, wherein, as in all things, the holy Ghost, that taught them, is perfect; whereas men haue but a shadow as it were of his perfection. But I

may

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may not spend too much time in this matter: onely thus much, I will adde; that he, which in his publike ministrie shall either willingly refraine, or carelesly neglect to vse the helpe of humaine learning, and namely of Rhetoricke (whereof onely wee haue now occasion to speake) shall both faile in his duetie to God, and come short of that worthy effect of preaching, whereby the loue of God to vs, is most gloriously set foorth, and our loue to God most ardently set on fire. It is the spirit of God, that begets faith and obedience: But not without those meanes, by which hee hath enabled his seruants to teach, and perswade. The principall thing, is the matter, as it were the dart or arrowe that pierceth the heart of man, by the power of the Spirit. But speech is, as it were the arme; and Eloquence, the thong or string, whereby it is sent with force to the marke it aymes at. He that trusts in Eloquence, makes flesh his arme. Hee that despiseth Eloquence, takes strength from his arme. It is our duetie to vse the meanes. It is Gods blessing that the meanes take effect: and of this, vpon this occasion, enough.

Now in expounding the words, ere I come to the meaning of the place, I will first touch a cauill of the *Arians*, whereby they endeauoured to voyde the euidence, that is brought in heere for our Saviour Christs Godhead. What could be spoken more plaine, then for the Euangelist to say, *The Word was God*? Yet would they shift off the matter, by mangling the sentence, in this sort. *God Vvas*; say the *Arians*; what shall then become of the *Word*? That (say they) belongs to the next verse, which must thus bee read; *The same word was in the beginning with God*. I told you before, that the order of the words in the text is, *God was the Word*. In our language, word may not bee put before *this*, or *this same*. In Greeke it may,

x *August. de doctrin. Christia. lib. 3. cap. 2.*

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y Exod. 3. 14
* Reuel. 1. 8.

and so in Latine. How then shall wee answere the *Arians*? Plainely, and truely; that there was no reason, why the Euangelist should tell vs, that God *was*. For neither did any man doubt of it, and hee had said sufficient to that purpose in the former clause, when he affirmed that *The Word was with God*: with whom the Word, could not be conceiued to be, but that the being of God must of necessitie bee presupposed. Besides, the holy Ghost in the Scripture, neuer speakes of God, to shewe his being by *Was*, but either by *Is*, the present tense or time, as we call it; y *I am sent me*: or by all three times; * *Is, Was, Shall be; which was, which is, and which is to come*: yea the very clauses of the verse might haue taught them, that the *Word* must needs belong to this verse. *In the beginning was the Word, and the Word was with God, and the Word was God*. Cut off the *Word* from this last clause, and you make it altogether vnlike the former, and spoile the grace of the speech. Let the *Arians* goe then with their foolish shift, and goe wee forward in our exposition.

Wherein we are first to learne, what the Euangelist meanes by *God*, then to shew how the sentence it selfe is to be vnderstood. In the former clause one person of the Trinitie, euen the first, God the Father was signified, by the name of God, which is common to all the three. Here the same word is taken in the proper sense, noting the Diuine Nature. There needs no other prooffe of this matter, but onely to make you see that if you vnderstand it of any one persō, you auouch somewhat which is vntrue. For example, will you say God the Father is the Word, or the Word was the Father? By this maner of speech you confound, & so destroy the persons, whose very being necessarily requireth, that the one bee not the other. Neither may we say, that the holy Ghost was the Word, or the Word the holy Ghost. For the same errors ensue thereupon, and the Trinitie of persons is

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ouerthrowen thereby. It cannot be then, but that *God*, in this last part of the verse, must of necessity be taken for the Godhead or Diuine nature; whereupon it followes necessarily, that our Sauour Christ is God.

Against this the *Sabellians* (who acknowledge no distinction of persons) except; and labour to perswade vs, that the Euangelist is rather thus to bee expounded: *God was the Word*, that is (say they) *That God the Father, with whom the word was, was nothing else, but the word it selfe.* How false, & foolish this exposition is, if any man see not by himselfe, he may thus easily discern. To what purpose could it be, for the Euangelist to tell vs, that *the VWord was with God*, if hee were nothing else, but God, in no respect truly and really distinct from him, with whom hee is said to haue beene? Had it not bene readier, and fitter for him, to haue added this last clause to the first, and to haue left the middlemost out? If you doubt where *This VWord was*, who I say *was in the beginning*, he was God: who can looke for any better answer? For it were a senselesse blasphemie to aske, where God was, whom all men graunt to bee infinite. But that middle clause, *The VWord was with God*, troubles the whole sentence, darkens the sense, yea to say the truth, leaues no sense at all, if there be no distinction of Persons. For (as I shewed erewhile) no man can either truly say, or reasonably conceine, that any thing, because of some diuers accidentall respects, is with it selfe. Our Euangelist Saint *Iohn* was an Apostle of our Sauour Christ, the Disciple, whom Iesus loued, the brother of *Iames*, the sonne of *Zebede*; I might adde many other such differences. But, might I therefore say of him, *The Disciple, whom Iesus loued, was with the Euangelist Iohn, and that Disciple was Iohn*? It is one thing to be the Euangelist *Iohn*, another thing to be with the Euangelist *Iohn*. That agrees to none, but to *Iohn* himselfe: this may belong to any, but to him. Therefore

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howsoever these later words, *God was the VVord*, might of their own nature admit such an interpretation; yet considering the former clause, to which they are ioyned, it is absurd so to expound them. What if I adde herunto, that the holy Ghost himselfe seemes to tell vs, that the word *God* is not to be vnderstood, in this last clause, as it was in the former, because it is put here without the Article? Surely the *Sabellians* shall haue nothing to aunswere, but that which will confirme the distinction of the Father, and of the Sonne, as two persons. But of this, by and by.

*a Basl. homil. in
hæc verba Hilari
de Trinit. lib. 7.*

The order of the words, in English, shewes the sense; in Greeke it doth not so: but that word, which is first in place, oftentimes is last in the meaning of the writer, or speaker. *God was the VVord*, saith our Euangelist. Yet ^a the first word *God* in sense followes the last, as if he should haue said, *The VVord was God*: How shall that appeare, since the words will beare aswell the one as the other? It shall appeare by these reasons. First the question was not of God, whether he were before the beginning of the world or no, for that was neither denied, nor doubted of by Christians, or Heretickes. But the eternall Beeing of our Sauour Christ, and his Godhead were impugned by *Cerinthus*, and *Ebian*, which gaue our Euangelist some occasion of writing this Gospell. It was fit therefore, that hee should teach the Church, and confound the Heretickes by saying, that *The VVord was God*. Secondly, we haue direction for the expounding of this clause, from both the former: wherein *The VVord* is still the first part of the sentence; and looke what is affirmed, it is affirmed of the *VVord*. *The VVord was in the beginning*: *The VVord was with God*; In like manner, the Euangelist, continuing his discourse, must needs bee vnderstood to say, *The VVord was God*; which indeede was the very thing, hee meant to auouch of him.

This

Chapter 1. verse. 1. 2.

This is farder confirmed, by that, which followes. *All things were made by it, and without it was made nothing, that was made. In it was life, and so foorth.* Do you not perceiue, that all these particulars, here spoken, are spoken of the word? If then both the clauses that goe before, and the sentences, that follow after, belong to the word, and not to God, what shew of reason is there, to take that one peece out of the middest of the rest, and apply it to God, contrary to the whole course of the matter, and intent of the writer? I wil not adde farder (as I might) that not only this beginning of the Gospell, but the whole frame of it, and the main scope of it, is to teach vs, ^b *That Iesus is the Christ, the Sonne of God.* If any man be so peruerse, as that all, which hitherto hath bin said, will not satisfie him; yet let him be perswaded by the Euangelist himself, who leauing out the Article before ^c God, and putting it before the *Word*, leades vs to begin at the end, for the sense of that hee writes. This cannot bee exprest in English, nor will be conceiued by them, that haue no skill in the originall Greeke: but in the text it selfe, the difference is very manifest.

Verse, 3. 4

^b Iohn, 20. 31^c θεός ὁ λόγος.

Wee haue then the true meaning of the holy Ghost in these words, *The Word was God. He, that was in the beginning, and was with God, was also himselfe God.* Here ariseth a doubt, why the Euangelist addeth this clause; seeing the Godhead of our Saviour might be certainly, and necessarily concluded out of the two former branches, as it hath manifestly appeared in the opening of them. He, that had a being, when as yet there was no creature, and was with God, when there was nothing that was not God, could not possibly be any other then God. Why then is it added that *The Word was God*? Surely (as I take it) to preuent that obiection, which might arise in the conceit of some; If he were with God, it may seeme, that he was not God. To which, the Euangelist

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thus answeres in effect. Though he were with God, in respect of his person; yet, in regard of his nature, hee himselfe was God. This I graunt was implied in the former: but in a matter of so great moment, it pleased the holy spirit of God to haue a gracious regard of our weakenesse, and to speake so, as the truth might bee euident to all men, and so high a mysterie of Religion haue a cleare and sound demonstration.

The point then, which is here deliuered, is this; *Iesus Christ, the promised Messiah*, is God. And because, the matter is of especiall importance, and no place so fit, as this, for the handling of it, I thinke it best to follow it somewhat largely: the rather because I meane to doe it now once for all; but as occasion shall be offred, for the cleering of some textes, here and there, in this Gospell. The first prooue that our Sauiour Christ is God, may be taken from those places of Scripture, where the names, that are proper to the true & only God, are giuen to Iesus Christ. For it is out of questiō, that howsoeuer some of those titles are, now and then, ascribed to men, with some addition, or in some respect; yet no creature is absolutely called *God, Lord, the most high*, or by any other such name. Of all these the most common, for ordinary vse, is *God*; which we find oftē in euery leafe of the Scripture, where the true God *Iehouah* is spoken of. How often is our Sauiour called God? *Thomas* acknowledgeth him to be so, when he saith vnto him,^d *My Lord, and my God*; alluding questionles to the ordinary title, which is giuen to God, in the old Testament; *The Lord thy God.*^e *I am the Lord thy God.*^f *I am the Lord your God.*^g *The commandements of the Lord your God.* And in a word, the same Chapter affords vs the like examples 15. or 16. times. So doth^h the Apostle *Paul* call him. *Take heed to all the flocke whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which he hath purchased with his owne blood; Who purchased the Church with his blood, but Iesus Christ?*

^d Ioh. 20. 28.

^e Exod. 20. 2.

^f Leuit. 19. 10.

^g Deut. 4. 2.

^h Act. 20. 28.

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Christ? Him therefore doth the Apostle call God. And in another place he doubteth not boldly to affirme, that *Christ is God ouer all, to be blessed for ever.* Of him it is that the same Apostle saith, *Thy throne (O God) endureth for ever*; not only calling him God, but professing him to be that God, which in the beginning created heaven & earth. *Thou Lord in the beginning laydest the foundation of the earth.* I wil end, with that in the ¹Reuelation; *The foure beasts ceased not day, nor night, saying, Holy, holy, holy, Lord God almighty.* But how should we be assured, that by this *Lord God Almighty*, Iesus Christ is signified? That, which followeth, will put the matter out of doubt. *in which was, and which is, and which is to come.* For this is the Title, which is giuen to our Sauior twice in the first Chapter of the same booke. This also the 24. Elders presently after confirme, when worshipping the same partie, whom the foure beasts had honoured, they speake thus; *Thou art worthy (O Lord) to receiue glory, honour, and power: for thou hast created all things.* Aske the holy Apostle S. Paul, who is the Creatour of all things. He hath answered already, that the Lord, which laid the foundation of the earth, is **I E S V S C H R I S T**, the Sonne of God. The same testimonie of him giueth our Euangelist in the next verse saue one; *By him were all things made.* What should let then, but we may conclude, that Iesus, beeing so often called God in Scripture, is indeed very God?

The like I say of the title Lord, by which the 70. translate that name *Iehouah*; which is neuer attributed to any in the Scripture, but onely to the true God: neither indeede may it in any sort. For it signifieth him that hath his being of himselfe, that giues to all things, whatsoeuer being they haue: yea it implieth such a being, as is alwayes one & the same; euen eternall, without beginning, without ending, without chaunge, without successiō. Now if this name be ascribed to our Sauior by

Rom. 9.5.

Heb. 1.8.

Verse 10.

Reuel. 4.8.

Chap. 4. 8.

Chap. 4. 11.

n Heb. 1. 10.

John. 1. 3.

Κύριος

This is spoken not
of the Greeke,
but of the He-
brew word.

Sermon 2. upon I O H N,

o Iere. 33. 16

p I. Cor. 12. 12.

q Rom. 1. 7.

holy Ghost, how can it be doubted, but that hee is very God? And doth not *o Ieremie* ascribe it to him, when he saith, *This is the name, whereby they shall call him, The Lord our righteousness?* or, as it may better be read, *He, that shall call her, is the Lord our righteousness.* It is out of question, that the Messiah is there spoken of, whom the Prophet calleth *Iehouah The Lord*: Or if any man will needes apply it to the Church, he shall call her *The Lord our righteousness* (which yet hath no warrant, nor any great reason) let him remember, that the Church cannot haue this title, but onely in respect of Christ her husband, and head; as she is also called Christ. *p As the body is one, and hath many members, and all the members of the body which is one, though they be many, yet are but one body; even so is Christ, that is the Church of Christ; which being considered with her Head Christ, is vouchsafed his name, because she is his body.* Let vs come to the new Testament: and leauing those places, where the Disciples, and such as intreate fauour (for their curing) of our Sauiour, call him Lord; because neither their word is any warrant for doctrine, and it may be sayd they spake to him by that name, as wee ordinarily doe, when wee say Sir; which indeede was common among the Grecians: Let vs take such textes onely as can admit neither of these exceptions. Of which kinde are the salutations vsed by the Apostles in the beginning of their Epistles. *q Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.* Where not onely our Sauiour is tearmed Lord, but acknowledged to be the Author, and giuer of Grace and peace, with God his Father. But it were a vaine thing to heape vp many testimonies to this purpose. No man can look into the writings of the Apostles, but he shall see them in euery page. Being the Lord then, he must needs be God.

What should I stand vpon euery particular at large? Who is *the God of glory*, but *Iehouah the great God of*

heauen

Chapter 1. verse. 1. 2.

heaven and earth? For so is he called, that appeared to *Abraham* in Genesis; *The God of glory appeared to our father Abraham*, ¹saith the holy Martyr Saint Steuen. Aske the enemies of Christ the Iewes, and they will tell you with one voice, that this was the great God of Israel. And yet the Apostle *Paul* gives this title to our Saviour Christ; where he saith, that if the princes of this world, had knowen the wisdom of God in the myserie of our redemption, ²*They would not haue crucified the Lord of glory*. Hereto belongs that Title; ³*the King of kings, and Lord of lords*. And whereas some vaine men, gouernours of some small part of this little spot of earth, doting vpon their owne imagined greatnesse, haue either giuen themselves this vnlimited title, or accepted it, being giuen by the palpable flattery of their base vassals; yet alwayes the wiser sort tooke iust occasion thereby, rather to scorne their presumptuous folly, then to bee drawn into any admiration of their glorious power. But the Lord Iesus, our blessed Saviour, hath this name by good right; as hee, of whom all the Kings of the earth, hold their Crownes and Scepters. By mee (⁴saith hee, that is the wisdom of God) Kings reigne, and Princes decree iustice. By mee Princes rule, and the Nobles, and all the Iudges of the earth. ⁵For to him hath God giuen the heathen for his inheritance, and the utmost parts of the earth for his possession. He shall crush them with a Scepter of Iron, and breake them in peeces like a potters vessell. Therefore are they aduised, and charged to kisse the Son, least he be angry, to their destruction. There is good cause then, why he should be stiled, *the Lord of lords, and King of kings*. What though he be the Lambe, meeke and tender; yea bound, and slaine? yet ⁶shall he ouercome the 10. kings that fight against him. For he is the Lord of lords, and King of kings: yea, ⁷he hath that name written vpon his garment, & vpon his thigh, *The king of kings and Lord of lords*. His glory & his strength shew

¹Gene. 12. 1. 2.
¹Act. 7. 2.

²1. Cor. 2. 8.
³1. Tim. 6. 15

Prov. 8
15. 16

⁵*Psal.* 2. 8.
Verse 9.

Verse 12.

⁶*Reuel.* 17. 14.
⁷*Reuel.* 19. 16.

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him to be no lesse. And can we doubt whether hee bee God, or no? If I should recite the Attributes or Epithets, which being proper to God, are belonging to our Saviour Christ: If I should but name those admirable effects of his, which are above the strength of any and all creatures, the time would sooner faile me, then varietie of matter; which doth offer it selfe to me so plentifully, that it is harder to find, where to make an end, thē what to say. Do you wonder at the eternity of God, as a thing not to be reacht vnto by the conceit of man? Behold him, that is ^bA & Ω, *the beginning & the ending, which was, which is, and which is to come.* What say I, *was, is, is to come?* Thus indeed hath it pleased our gracious Saviour, to speake of his eternall being, to our capacity. But let vs heare him speake more like himselfe, that is more like God: ^c *Before Abraham was I am.* This is a speech better becomming his maiesty. For nothing can be properly said of him, concerning his being, but onely that *he is.* That, which *was*, either is not at all, or at the least, is not, in all respects, the same, that it was. That, which is to come, as yet either hath no being at all, or surely no such being, as is signified it shall haue in time to come. But what stand I repeating that, which before I deliuered? Let vs passe from this infinitenesse in time, which wee call eternitie, and come to another like attribute: which wants a name, but belongs to quantity; and might be tearmed Immensitie, if our eares and vnderstanding were acquainted with it. As eternitie signifies the infinitenesse of God in time, so doth Immensitie in greatnesse. ^d *Thus saith the Lord, The heauen is my throne, and the earth is my footstool.* There is no number of yeeres that can expresse the Lords Eternitie: no compasse of place that is able to containe his Immensitie. ^e *Whither shall I flee from thy presence?* saith the king of Israel, that had choice enough of roome, wherein to hide himselfe. *If I ascend into heauen, thou art there.*

^b Reuel. 1. 8.^c Iohn 8. 58.^d Isai. 61. 8.^e Psal. 139. 7

Verse 8.

If

Chapter 1. verse 1. 2.

If I lie downe in hell, thou art there. Let me take the wings of the morning, and dwell in the uttermost parts of the Sea: yet thither shall thy hand leade me, and thy right hand shall hold me. But what need many particulars? Hee that is present in heauen and in earth, can be shut out of no place, whatsoeuer: our Saviour is ascended into heauen, yet is he still present with his children herein earth: ^f Behold I am with you, till the end of the world. By his power (you will say) not by his presence. Doubtlesse an infinite power, such as protecteth the Church of Christ, cannot be in a finite nature. Let vs heare him speake more plaine; ^g Whersoever two or three are gathered together in my name there am I in the midst of them. Or if this also may be applied to power, yet that place is without exception: ^h No man ascendeth up to heauen, but he that came downe from heauen, the Son of man, which is in heauen. He came down from heauen, because being God, he became man: he was for all that still in heauen, because being man, he ceased not to be God. Therefore also, while he was aliue on earth, before his passion, he doubted not to auouch, that hee was euen then in heauen. ⁱ Father, I will that they, which thou hast giuen me, be with me, euen where I am, that they may behold that my glory. Where is that to be seene, but in heauen? For so hath our Saviour said himselfe, before in that prayer; And now glorifie me (thou father) with thine owne selfe, with the glory which I had with thee before the world was. Not as if heauen, or neuer so many heauens were able to containe that his infinite glory, which can be no way bounded by any meanes, but because therein shews it self most apparantly. Shal I need to add hereunto his power, or rather Almightyesse? ^k I am A & Ω, the beginning & the ending saith the lord, which is, which was, & which is to come, euen the Almighty. And twice afterward in the same booke, he is called ^l The Lord God Almighty. But if the Scripture had not said any such thing of him, yet his admirable workes sound out his power & glory.

Verse 9.

Verse 10.

^f Matth. 28. 20^g Matth. 18. 20^h Iohn 3. 13.ⁱ Iohn. 17. 24

Verse 5.

^k Reuel. 1. 8^l Reu. 4. 8. &
11. 17.

The

Sermon 2. vpon I O H N

mPsal. 19. 1

n Ioh. 20. 31

ο τὸν Θεόν,
θεὸς ἡμεῖς.p Origen. in Ioa.
lib. 2

q Malach. 3. 1

r Ioh. 1. 6
ἢ παρὰ Θεοῦ.

The heavens (^m sayth the Prophet) declare the glory of God, and the firmament sheweth the worke of his hands. Yea the signs, which he did in the sight of his friends & enemies, were so high aboue the power of man, that they may assure vs, ⁿ that our Sauiour Iesus Christ was the Sonne of God. But of these in the Gospell oftentimes hereafter, if it please God; euen God the Sonne, I E S V S C H R I S T, of whom we speake.

But ere I proceed any farder, I must againe encounter the Arians; who bend all their forces to overthrowe the God-head of our Sauiour Christ. Do you not perceiue (say they) that although hee be called God: yet he is not so indeed by nature, but by fauour? Haue you not obserued, that in the second clause, where the true God is spoken of, there the article is added in the text; ^o The Word was with the God? as you would say, The true God; but here in the third part, the same article is omitted: as if the holy Ghost would haue vs know thereby, that he hath his God-head, such as it is, onely by grace: and that diuers from him, that is the true God. O, that foolish men should take such paines to kick against the prickles, and to procure their owne destruction! Can there be more force in the omitting of one poore letter, to make you denie our Sauiours diuine nature, then in so many reasons to wring out of you a confession thereof? p Too much curiosity, in an opinion of this learned obseruation, hath deceiued you. Is not Iesus Christ the true God, because the article is not added? Or is the article neuer omitted, where the true God is spoken of? I will goe no further to confute this error, then this present Chap. Was it not the true God, that sent Iohn Baptist before the Messiah? Is not he called the Lord of hosts by ^q the Prophet Malachy? Behold I will send my messenger. Who wil send? In the latter end of the ver; Behold he shall come, sayth the Lord of hosts. And yet of him ^r saith our Euangelist, There was a man sent ^s from God, vwhere

there

Chapter 1. verse 1. 2.

there is no article: Shall we believe the Prophet of the Lord, or this false Prophet *Arius*? The one saith the Lord of hosts sent *Iohn* the Bap. the other tels vs, Hee, that sent him, was not the true God, because the article is not set before God. This one place were sufficient to confound that vaine and false exception, especially beeing in the same Euangelist, and within so few lines after the former. But I will briefly note some other, to make it more cleere, if it may be. It cannot bee doubted, but that God, whom no man hath seene at anie time, is the true God. *Thou canst not see my face, saith the true God, to Moses: thou shalt see my back parts, but my face shall not be seene.*

Doth not *S. Iohn* speake of the same true God, when he sayth, *No man hath seen God at any time?* Is not *x* the Word in this place also, without an article? So is it there, *To them he gaue prerogative, to be the sons of y God.* The like examples are euery where to bee found, in this and the other Euangelists, & in the writings of the Apostles.

And surely, if the addition of the article be sufficient to proue, that the true God is signified, wheresoeuer that is set before, the Arians are manifestly conuinc'd by that place of ** Saint Paul*, who is *God above all*: which is spoken of our Sauour Christ, and yet hath the article, though *not immediately before it*. If you enquire more particularly, why the article is put in before God, in the former clause, and left out in the later: First I say the Euangelist might vse his liberty, as all, that write in Greeke doe, to take it, or leaue it, at his good pleasure, where the matter did not require the presence of it. Secondly, it was fit rather to put the word without it, then with it: because (as I signified before) God, in the former place, noteth the person of the Father, who is the first of the three in order; but in the later, the nature of God, which is common to all three persons. If he should haue left it, or vsed it in both, the sense would

Exo. 34. 20. 23

Ioh. 1. 18
x θεός.
y θεός.

** Rom. 9. 5 Chrysost. in Ioa. hom. 3. Theophil. ad hunc locum.*

haue

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haue bene more darke, and the distinction of the persons not so easily obserued. Thirdly, it could not haue bene so plaine or certaine, that *the word* was to be taken for the former part of the speech; but it would haue bene much doubted, whether the Euangelist meant to tell vs, that *God was the word*, as the words lie, or that *the word was God*, as some haue vnderstood him. Therefore there is neuer a word, nor letter in this first verse, wherby our Christian faith, touching our Saviors God head, can be weakned.

Nor any thing, saith *Arius*, whereby it may be strengthened. No? Doth not the holy Ghost auouch, that he is eternall, hauing his perfect being already, when all things created began first to be? Is it not affirmed that *He was with God*, when nothing had any being but God? your vaine and frivolous exceptions haue bin prooued void. Let all this passe. Can any thing be plainer, then this direct affirmation, that *the word was God*? The word (saith *Arius*) *was God*: but no otherwise then some men are called by that name. The true God ^a sayd to *Moses*, *I haue made thee a God to Pharaoh*: yea to all them, to whom the word of God came, he saith as much, ^b *I haue said, yee are Gods*. A poore shift; The very sight of the place affords a sufficient answer. ^c *Moses* is made Pharaohs God; and those Rulers were said to be Gods. Doth the holy Ghost say either of *Moses*, or any other, that they were God simplie, as our Euangelist doth of *the Word*. If *the Word* had bene made God, or if the Lord had onely affirmed of him, that he had called him God, there might haue bene som occasion of doubting; because there are some such like speeches of other men in the Scripture. But what wilfull wrangling is it, to call so plain a matter into question, vpon so vnlike a maner of speech? *Moses was God to Pharaoh*, not simply God. They were vouchsaf't the name of gods. They were not simply gods. There was

^a Exod. 7. 1

^b Psal. 82. 6.

^c Hilar. de Trinit. lib. 7.

Chapter 1. verse 1. 2.

no daunger in either of both those speeches. Hee that
 reades, *I haue made thee God*, can readily conceiue, that
 this made God, is not the true God. And as easie is it for
 any man to assure himselfe, that those rulers are not God
 indeed: as wel because they were many (but God is one)
 as also for that they are presently threatned, ^d that *they* ^{d Psal. 82:7}
shall dye like men: But simply to name him God, whose e-
 ternity was before auouched, whose presēce with God,
 before the world, was affirm'd, and to whom afterward
 the creation of all things is ascribed; had been the rea-
 dy waie to fill the hearts of men with idolary, if Iesus
 had not been indeed very God by nature. Therefore it
 is not possible to perswade any Christian man, whose
 eyes are not blinded with the mist of preiudice and er-
 ror, that the holy Ghost would open such a gate to im-
 piety, calling him God, without addition, limitation
 or exposition, who had affirmed as much of himselfe,
 and of whome the whole Christian world was so per-
 swaded, when this Gospell was to be written. Nay ra-
 ther he would by all meanes haue refrayned to giue the
 least suspicion of such a conceit, by which men might
 haue beene drawn into so horrible, and dangerous an
 heresie. But no truth of reason, no authority of Scrip-
 ture, could reforme the error, or stop the mouth of that
 wretched hereticke, till the Lord Iesus himselfe, our
 God, vtterly destroyed him by a most fearefull iudge-
 ment. For ^e at the verie time when hee was ready to
 goe to the Church to maintaine his blasphemous here-
 sie, being forced, by necessity of nature, to goe aside in-
 to a cōmon place, appointed for that purpose, as it might
 be Queen hithe here in London, he voyded (with reue-
 rence bee it spoken) his very entrails, and so ended at
 once, both his life and his blasphemie.

*e Ruffin. hist. eccl.
lib. 1 cap. 3*

Doe wee tremble, at the horror of this iudgement?
 Oh then let vs take heede, my brethren, how wee like
 of his doctrine, of whose punishment we are so affraid.

And

Sermon 2. upon I O H N,

f Psal. 2. 12.

g 1. Cor. 10. 22

h Reuel. 6. 15

Verse, 16

i Ioh. 1. 29

k Ioh. 5. 22

l Luk. 19. 27.

And yet, what was this extremity, in comparison of the intolerable wrath of God in the fire of hel? where there is neither ease of pain, nor end of misery. *f O kiss the Son, least he be angry, and ye perish in the way. g Doe we prouoke the Lord to anger? Are we stronger then he? h Doe not the kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mightie men, hide themselves in dens, and among the rockes of the mountaines? Doe they not crie out most lamentably to the mountaines and rockes, Fall on vs, and hide vs from the presence of him, that sitteth vpon the throne, and from the wrath of the Lamb? Oh miserable & comfortless wretches! Flee you from the Lamb? It is hee i that taketh away the sins of the world. If there be ny drop of mercy, it is by the bloud of the Lamb; if there be any hope of comfort, it is in the gentleness of the Lamb. They are absolutely without al possibility of the least relief, that can find no fauor at the hands of the Lamb. If the Lamb frown, who wil look cheerfully vpon vs? And dare any wretched miscreant nourish in his heart, doubtfull thoughts of our blessed Sauours eternall God-head? For it is almost incredible, that any man should be so desperate, as blasphemously to denie it. If we could heare (but as it were a far off) the hideous shrieks, and most wofull lamentations of that wretch I spake of ere while, our haire would stand vpright on our heads with horror, and our hearts sink in our bodies, for feare. k Hath not the Father committed all iudgement vnto him? Must we not all stand before his throne, to receiue sentence from him, either of life or death? Oh! where wilt thou bestow thy self, poor, naked, miserable distressed soule? It is vnpossible for thee to hide thy selfe. To behold the wrathfull countenance of the Iudge, it is intolerable. Oh! how wilt thou tremble, when thou shalt heare that dreadful voice, l Those mine enimies, that would not that I should raigne ouer them, bring them hither & slaine them before my face? Slay them? I: but so, that they shal*

alwaies

Chapter 1. verse 1. 2.

alwaies be dying, and neuer dye. For so is that fearefull sentence, which will loose the ioints, & make the knees knock together, when it shall be heard : *m Depart from me ye cursed into everlasting fire, which is prepared for the diuell and his angells.* Is it not better for vs then, to acknowledge Iesus Christ to be God, while we liue here, & may learn it, then to be driue to confess it, when it shal auaille vs to nothing, but to increase our iust damnation? I am sorry & asham'd, that in this cleere sun-shine of the Gospel, any man making profession of Christian religion, should make doubt of so main a ground therof. Neither would I haue wearied you & my selfe, with so large an exhortatiō, but that I know too wel, there is too iust occasion of it. Yet I may not forget my selfe too much. That, which hath bin said is sufficient, with the blessing of God; without it, nothing that can be sayde.

Mat. 25. 41

Let vs now come neerer home, and betake our selues to that, which is more proper to our calling. For as the Angells that are ministring spirits, though they be faine oftentimes to oppose themselves, against the malice and fury of satan, & his instruments; yet haue not this office properly assign'd vnto them, but as it furthereth their principle charge, to helpe them forward which shall be heires of saluation: so the ministers of the Gospel must account it their especial duty to instruct & comfort them that are the true members of the body of Iesus Christ. To you therefore beloued in the same our Sauour, will I now addresse my speech, euen to all you, that beleeue in Christ to iustification. Haue you learned, that the Messiah your Sauour is God almighty? Do you firmly and stedfastly beleeue this, without wilfull gain-saying or doubting? Assure your selues, the holy Ghost hath set you in the waie to everlasting life. But me thinkes I heare some poore soule, sighing in himself, & struiuing if it were possible, to conceale his own thoughts from his own heart. What is it thou dost so labour to suppress?

what

*Sermon 2. vpon Iohn,**n Marke 5. 33.**o Mat. 11. 28*

what art thou so affrayde to be knowen of? Be not dismaied, nor discouraged: If thou tremble like ^a her, that heard our Sauour aske, who hath touched him, remember with what ioy to her selfe she was discovered. Promise thy selfe no lesse from him, who will certainly ^o refresh all them, that being heavy laden come vnto him. What? Those, that haue (now and then) some doubt in them of his eternall God-head? I: euen those; in despite of Satan and all his treacherie. Let mee reason with thee a little. Dost thou not belecue, that the scripture is the vndoubted word of God? yes: thou doost. Art thou not perswaded, that the same Scripture teacheth thee, that thy Sauour Christ is very God? Thou art. But thou hast many times some doubting of the point within thy heart. What? Dost thou doubt willingly, as one that either thinkes it not to be so, or at the least, that was neuer resolutely perswaded, that it is so? Let me say more to thee. Wouldst thou haue him bee God or no? If thy affection desire to honour him, all that may be, if thy weake faith labour to ouercome this doubting; Satan would haue thee doubt, & makes thee afraid thou doubtst, but indeed thou dost belecue. It is not a property of the most sanctified men to bee without tentations, but not to yeelde to them with ioy and liking. True faith may be weake, though perfect faith cannot. Weaknes of faith wil admit occasion of doubting, but not giue place to doubting. Dost thou not finde it in thy selfe? thy doubting neither brings forth denying, nor receiues any kinde entertainment at thy hands: then art thou wholly free from wilfull gaine-saying, or doubting.

Satan can not make thee belecue, that thy Sauour is not God. Only he makes thee afraid, least he should not be God. And how comes hee to this aduantage? Surely by no other meanes, but by driuing thee to examine the point by reason. There can be but one God:

which

which is he, that sent Iesus Christ into the world, and not Iesus himselfe. If thou tell him of the three persons, hee demaunds further, how thou canst conceiue, that there should be three such persons, and all they but one God; As if *wee walkt heere by sight, and not by faith.* I know it is possible to beate the Deuill at his owne weapons, and by the force of reason to maintaine against him, that there is a Trinity of persons; though that mystery, by discourse of reason, could neuer be attained to, without reuelation from God. But this is not the armour a Christian trusts to. Thy bulwark must be the shield of faith, borne vp, and held out by some strong rest of holy scripture. *The word was God:* Saith our Euangelist. *By it were all things made.* Let Satan cast his fiery, and poysonous darts against vs: This shield queneth the fury and killeth the strength of their fire and poyson. As for his distinctions and respects, wherby he sweats, and tyres himselfe to proue, that our Sauour is but God by fauour, not by nature, because he is imploied in such an office, not because he is eternally begotten of God his father: they are sparkles that keepe a crackling, with more feare, then hurt; and venom that raiseth a few Pimples, in the outer skin, with more trouble then danger. Keepe thee close vnder the shield of faith: and though Satan make thee stagger, yet hee shall neuer overthrow thee.

Being then thus armed at all points, with an assured perswasion of our Sauour Christs diuine nature, and hauing beaten the enemy that charged vs with such force and fury; let vs peaceably, and carefully consider with our selues, what vse wee may haue of that fort, which wee now possesse in safety. Is this Sauour of ours God eternal, infinite in wisdom, in power, in holinesse, in all worth and perfection? Surely then may wee truely and boldly say, that *God hath layed help vpon one, that is mighty, more mighty to rescue his people*

2. Cor. 5. 7.

1. Psal. 82. 19.

Sermon 2. vpon I O H N,

Rom. 8. 31.

f. Mic. 6. 7,

t. Heb. 10. 4. &

u. 9. 12.

x. Act. 20. 28.

y. Mic. 6. 7.

** Ioh. 1. 18.*

a. Mat. 3. 17.

out of the hands of sinne and Satan, then *Dauid* was to free the people of *Israell* from the *Philistines*, and all other that oppressed them. Are they mighty, that are against vs? Hee that is with vs, is more mighty. Doe you not heare the Apostle, as it were defying all the world, in confidence of this assistance? *If God (saith he) be on our side, who can be against vs?* What though hee speakes of God the Father? Is not the Sonne our Sauour the same God, of the same power? Me thinkes I am encouraged by this meditation to dare Satan, and to bid him battaile to his face. Let him not spare to magnify the iustice of God, to amplifie the grieuousnesse of my sinne, to lay out to the vttermost the furiousnesse of Gods displeasure, to set before me the weakenesse of my estate, to reckon vp as it were on his fingers, the huge summes of my debt; what is all this, If *Iesus Christ* be God? Though the iustice of God will not bee corrupted, by feare, pity, bribery, or flattery: yet it will bee satisfied. If the wrath of God be infinite against my sinne, an infinite sacrifice may appease it. I haue nothing to pay. But he, that is God, is all-sufficient. *Will not the Lord be pleased with thousands of Rams, nor with ten thousand riuers of oyle? Is it vnpossible that the bloud of Bulls, and Goates, should take away sinne? Yet hath Iesus Christ, who is God, by his owne blood entred once into the holy place, and obtained eternall redemption for vs. God (saith the Apostle) hath purchased the Church with his owne blood. What though the Lord will not accept my first borne for my transgression? Will he also refuse the sacrifice of his owne first begotten, yea of his onely begotten, which is in his bosome? No, no, he hath proclaimed him from heauen to be his sonne that beloued one, in whom he is well pleased.*

Now, the sufficiency of this worthy sacrifice, ariseth not from the bloud of man, though it be more excellent then that of buls or goates, but frō the inualueable worth of the person, whose blood is sacrificed. Could the

bloud

bloud of *Isaac*, of *Abell*, of of *Adam*, while he was innocent and holy, haue beene a sufficient ranfome for sinne, committed against the infinite maiestie of God? Looke how much it lacks of infinitenesse in valew, so much it lacks also of worth to make satisfaction. For no finit sum can discharge an infinit debt. But as God himselfe, so sin against God is infinit. Multiply any finit nūber, though neuer so great, that which proceeds of it will be but finit. And whatsoever is finite (imagine it as great as you can in number or measure) is no neerer infinitnes, then the least point or fraction, that can bee conceiued. For there is no kinde of proportion betwixt them: else should finit & infinit be al one. Because that which hath any part of it finit, being compounded of finite parts put together, must of necessity it selfe be vnderstood to bee finite. For the parts make the whole: and that taketh it nature from these. Now, who knows not that the holinesse, and nature of man is finit? Such therefore would the whole lumpe bee, if all that is, or can bee in al men, were gathered together into one. How then can a sacrifice, which is but finite, make due satisfaction for sin, that is infinite? And that, which I speake of men, I would haue vnderstood also, of all creatures whatsoever, Angels or other. For since their nature and worth is finit, it is as farre from infinitenesse (be what it will in comparison of the valew of other finite things) as nothing is from all; that which is, from that which is not.

There is then nothing at all left, wherein wee may haue any trust, or hope of hauing satisfaction made to God for vs, but onely the inualluable sacrifice of our Sauour Iesus Christ; *Who with one offering hath consecrated for euer them that are sanctified.* Behold (saith he that was sent to shew him) the lambe of God that taketh away the sinnes of the world. But whence hath our blessed Sauour this inestimable valew? I know not (saith one) neither will I trouble my head about it. I beleue his

h. Heb. 10. 14

i. Ioh. 1. 29.

Sermon 2. upon I O H N,

sacrifice was sufficient; and that serues my turne, without any further adoe. Oh my brethren: let vs not be so vnkind to our blessed sauiour, so vnthankfull to God the father, so contemptuous against the holy ghost, so retchlesse of our owne saluation. Is it not monstrous vnkindnesse, to haue so incomparable a fauour done thee, and not to labour to know that, which is most honorable to him that did it? How shalt thou worthily lift vp thy heart to praise, and magnifie the Father that sent his sonne for thy redemption, if thou neglect to vnderstand how glorious he was, whom hee sent? At the least despise not the wisdom, and prouidence of the holy spirit: as if hee had troubled himselfe in vain, with setting his Secretaries on worke to pen the particulars of thy saluation, for thy full satisfaction and comfort. Well, let all this goe: If thou beest not ashamed of so vnreasonable vnkindnesse, vnthankfulnesse, contemptuousnesse; yet bee afraid, least thou lose that, which thou thinkest thou hast. Art thou so grounded and settled in assurance of sufficient satisfaction made by Christ, that it is vnpossible thou shouldst be (I will not say cast downe, but) shaken? Take heed this conceit of thine, bee not like that of the Pharise, *Lord I thanke thee, that I am not like other men.* Looke about thee on euery side, and behold the spirituall battaile, that is against thee.

Luke. 18. 11.

Take a view how thy fellow souldiers are intreated. Thou maist see many a one, that hath bin as confident as thou art, and yet now is to seeke for comfort. Belike thou hast had hitherto either no assault at all, or but some weake battery against thy soule. If thou be once wholly charg'd, and hardly pursued, thou wilt find thy selfe to stand in need of all the ayde, that may possibly bee had. Then thou wilt begin to see, and feele, that if Christ were not God, thy trust in him might easily deceiue thee. Be wise therefore, and while thou hast

fayre

Chapter 1. verse 1. 2.

fayre weather, prouide for the storme, that eyther is comming, or may come: least if it fall vpon thee, and take thee vnprovidid, it driue thee on the rocks of despaire, to the wracke or hazard of thy pretious soule.

But I am perswaded better things of you my bretheren, that you hunger, and thirst after the word of God the food of your soules: that you long to vnderstand the mystery of your glorious redemptiō, that you think nothing vnworthy your learning, which the H. Ghost hath thought worthy of his teaching. Let vs proceede then, in the feare of God: you, with this resolution in your selues; I, with this perswasion of you. Wee see with what excellent wisdom our holy Euangelist hath begunne his Gospell; and we find our selues as it were double arm'd by this blessed instruction, against heretickes, that would corrupt our iudgement, and against Satan that would ouerthrow our faith. Hearken not to either of these, at any hand: but rest thy selfe stedfastly vpon the authority of the holy Ghost, who telles thee plainly and truly, that *The word was God*. Being settled in this beliefe, thou art prepared against the assaults of the diuell, when hee shall marshall thy sinnes against thee, and charge thee with them. The greatnesse of sin cannot make any man despaire, that knows the price of his redemption to be the blood of God infinit in value. The more Satan extolleth the iustice of God, the more he doth assure vs of saluation. For since the satisfaction, which was made for vs, is so inestimable, the iuster God is, the more he holdes himselfe satisfied. It wee had to deale with an vniust tyran, that regarded not iustice & equity, whatsoeuer our satisfaction were, wee could hardly be out of danger. But our most iust God, that valewes all things aright, finding the sacrifice to be sufficient, cleerly acquites all them, for whom it was offred; yea, holds himself so fully contented, that he will neuer remember their transgressions any more.

Sermon 2.vpon I O H N,

But of this matter, and of this verse enough. It followeth in the next.

This was in the beginning with God. The knowledge of the words leades & directs vs to the vnderstanding of the matter. But there is no word of importance in this verse, which hath not beene alreadie expounded in the former; as I doubt not, but every one of you perceiue at the first sight or hearing of them. Yet to make a cleere way to the interpretation of them, we must consider to what the first worde *This* belongeth: and also how this verse dependeth on the former; The originall Greeke giues vs iust occasion of this inquiry, because in it *This* may be referred either *to the word*, or to *God*. The English affords the like cause of doubting, though the Latin do not. But this question is easily answered, that the Euangelist meanes *this word* & not *this God*. For neither was there any reason to say, *This God* was with God; vnderstanding that, in the last clause, it signified the diuine nature: and if it note the person, out of doubt the Euangelist would neuer haue chāged his former speech, being so plaine & easie, for a doubtfull, & hard word. It is not nothing, that, in all the 3 clauses, *The Word* is still the partie, that is spoken of, & that the verses following are also of him, and not of God. *This*, namely this Word, of which I haue written so excellent things.

The other question is a great deale harder. I will bee as short, and plaine, as the matter will let me. I say then, that this second verse maie bee either a repetition, and exposition of the pointes (all or some) formerly deliuered, or an addition of some newe matter to the same purpose. If we adde, that it both expoundeth what was said before, & declareth also som further matter, I think we shall leaue nothing vn said, that may reasonably be coniectured. To repeat that, which went immediately before, in so fewe wordes, and so plaine, without adding somewhat, is neither vsuall in the Scripture

Chapter 1. verse. 1. 2.

nor agreeable to the wisdom of our Evangelist. Therefore, that we maie be sure to omit nothing, which the holy Ghost meant to teach vs, let vs take it in the largest sense, it will afford. And first for repetition, wee haue here 2. of the former points, namely the first, and second, that *The Word was in the beginning*, and that *He was with God.*^c Some thinke the last also is implied. And so it is, in some sort: But surely it is not repeated. For that only may be truly said to be repeated, which is expressly, and plainly deliuered, as the other 2 points are. But why should there be any such repetition? Both that the Heretikes might see and acknowledge their error, and that the faithfull might the better be confirmed in the truth, which they saw doubled, and as it were twice confirmed by the holy Ghost.

But if this repetition bring also an exposition with it, who sees not the necessity and profit of it? What is there then to be learned by the expositiō? Namely that those words *In the beginning*, which were only in the 1. clause, are also to be referred to the second; that we may knowe, that as the Word was in the beginning: so hee was with God in the beginning. But this (to confesse the truth) is necessarily implied, and so easily to be gathered out of the former verse, that I can hardly perswade my selfe, it should be the meaning of the holy Ghost to put vs in minde of any such obseruation, by repetition. For when he had said, that *The Word was in the beginning*, and added presently, that *The word was with God*, did he not plainly tell vs, That *the Word was in the beginning with God*? Surely the question was, where *The Word* remained, or had his being, before, & in the creation of the world. To which, the Euangelist answers that *He was with God*. Whē was he with God? In the beginning, when all things created, began, first to be. There is then no great likelihood, that the reason of this repetition was to teach vs that *in the beginning*

^e Leontius ad
hunc loc. Hilari
de Trinit. lib. 2.

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must be added to the second clause, or vnderstood with it. How much easier might it haue bin set down in the place, to which it properly belonged, if there had been any need thereof?

fTertullian.com.
Praxeam.ca. 15

Verse 14.

There^s is another coniecture somewhat more likely, that it was the purpose of the holy Ghost, to giue vs to vnderstand, that *the Word*, before the creation, *was with God onely*, and so continued, though hee were not seene of men, till his incarnation. But this exposition also was needlesse. For where could he be conceiv'd to be, but with God, when as there was nothing, but God? As for the time of his incarnation, the Euangelist signifies that afterward, where hee sayth, *The Word became flesh, and we sawe his glory*. Yea, the whole Gospel is well known to all men, to be nothing els, but an history of his comming into the world, and continuance there, till the time of his ascending vp to heauen. I would not trouble you with this diuersity of interpretations, but that I am desirous, now in the beginning, both to speake fully of such matters, as concerne the God-head of our Saviour, and the holy Trinity, and also to giue you som direction, by example, how to iudge of the expositions of Scripture.

Let vs see now what new matter we may gather out of this verse, if it be not intended as a repetition. First, it serues to stop the mouthes of those Heretickes, who fondly and lewdly teach, that there are two Wordes: one which is indeed, as it were, in God; the other without him, or not vnited to him. The former (say they) was not the Messiah, but the later: and of the former, S. Iohn speaketh in the beginning of this Gospell. It is hard to say, whether this conceit be more blasphemous, or more absurd. What is it, but blasphemy, to denie, that our Saviour is the same God with the Father? And what is more absurde, then to dreame of two Wordes, without anie inkling of such a matter given by the E-

uangelist?

Chapter 1. verse. 1. 2.

angelist? or to imagine, that the word, here spoken of, is not the same, that afterward became flesh? First, this verse is apparantly of the same Word, that was described in the former: as if the Euangelist had sayd, *This word, which I haue auouched to haue been in the beginning, to haue been with God, and to be God, this same word was in the beginning with God.* Is there any least signification here of any Word, but one? what followes? *By it were all things made.* By what? By the Word. What word, but that which was mentioned before? For, to what else can it possibly be referred? Let vs goe forward. *In it was life,* and so to the sixt verse. Who sees not, that the Euangelist continues his speech of the same Word? Then followes *Iohn* the Baptists testimony: Of whom, but the same Word, the light of men, as before ver. 4. who is afterward called *the true light*. What need more words? his intertainment, hee had by men, is shewed, and the honour they haue, that receiue him by faith, described. From which, the Euangelist passeth to the incarnation of (why should I doubt to say so?) the same Word. *And the Word (saith he) became flesh.* Be not so vnreasonable, as to imagin, that the holy Ghost would make a discourse in so many verses of one Word, and vpon a sodaine fall into a new matter of an other Word, neuer heard of, neuer thought of before. Tell mee, I pray you, if you can, to what purpose all the former speech was, if our Euangelist now first begin to write of him whome only his Gospell dooth concerne. But what doe I spend time in refuting such absurdities? It is one and the same Word, that was in the beginning with God, & that, in due time, took flesh of the blessed Virgin *Mary* his mother.

But these heretickes make shewe of prooffe, for that they say; as if they were blasphemous with reason. If Christ (say they) be that Word of the Father; since the Father and the Word are of the same substance, the Fa-

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g Ioh. 1. 1. 2.

Verse 3.

Verse 4.

Verse 6.

Verse 9.

Ver. 10. 11

Verse, 12.

Ver. 14

Sermon 2. vpon Iohn,

ther also must be the word. First this makes no more against our Sauours being the Word, then against the the other Word, which you fancy to your selues. For the Father, and that Word also, by the like reason, must be one word, because they are one in substance, that is one God, and yet not one Word; because to bee the word, is a propertie belonging to the person, not to the nature or substance of God; as it shall appeare God willing, when I handle the Doctrine of the Trinitie. They add, that *the word* being as it were made by speaking, must needs differ from the word which is spoken, for the making or producing of it; wilfully refusing to vnderstand, that although the act of speaking, and the word that is spoken be distinct, each from other; yet there are not two Words, but one; namely that which is formed by speaking. The Father doth not speake one word, by which the second is framed; but by speaking frames, & begets the Word. Lastly whereas they tel vs, that the word, which our Sauour saith hee kept, and which the Iewes heard of him, was not all one with Christ himselfe, they say true, but nothing to purpose. For that worde was not any thing vnited in nature to God, but the Cōmandemēt of God, which is ordinarily in the Scripture called the word of God. As for their grosse & absurd conceite, that the Word meant by our Sauour in such speeches of his, should be I knowe not what speaking in him, as it were a spirit in a body possessed, it is fitter to be laught at, then laboured against. For how is our Sauour Christ said, ^h *to keepe the worde of God*, which is the place which these fonde Heretikes bring? By hauing it shut vp within him, as it were in prison? & not rather by remembring, and dooing that, which God enioyneth? The other place they alleage is no lesse absurd. ⁱ *The word, that yee heare, is not mine, but the Fathers that sent me.* Is it not euident, that our Sauour means the word spokē, the word that I speake? So spake he before. *If any mā will loue me, he wil keepe my word.* And

*h Ioh. 8. 55.**i Ioh. 14. 24.**verse 23.*

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Chapter 1. verse 1. 2.

immediatly before the words, they bring, *Hee that loveth me not, keepeth not my word; then followeth, And that word, which you heare, is not mine.* Hee should rather haue said in your sense. *And it is I, that you heare speaking.* But to conclude this point, that which our Sauior saith here of the word, he speaks in another place of his doctrine. *My doctrine is not mine, but his that sent me.* Thus much and indeed too much for this sottish heresie.

Joh. 17. 16.

It is also gathered from hence by some, that the word is coeternall or equal to the Father in eternity. A doctrine very true, & needfull to be knowne; but such as was signified before, when it was said that *The Word was in the beginning, & that it was with God.* Neither doth the beginning, in this or the former clause note eternity, but the time, when all things began to be created. Wherefore to shut vp the interpretation of this verse with shewing what I conceive to be intended in it, by the holy ghost; I am perswaded, that the purpose of the Evangelist was to reapeate that, which in the former verse he had deliuered. For if he had meāt to add a fourth point of the like kind to the other 3; in all liklyhood, he would haue continued the same manner of writing, by coupling this to that, which went before, and haue said; *And this was in the beginning with God.* If any man obiekt, that he doth not so in that which followeth: he is already answered, that in the next words the Evangelist comes to a new kinde of argument, wherby he proues that, which before hee had avoucht: namely that the word was in the beginning, & was God. At the least he describes the Word by outward effects towards the creatures, not by his owne nature or properties. Neither is this a bare repetition, but a plainer instruction for the simplest, that they may assure themselves, that *the Word was in the beginning with God.* I graunt so much was implied before: but not exprest to euery mans capacity. Here the Evangelist speaketh so, that all may vnderstand him, & giues directiō for the interpreting of that clause, *The Word was with God.* When was the Word

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Word with God? *In the beginning.* When as yet there was neither time, nor place, euen then had the Word his being with God.

*l Toletus in Io-
an. cap. 1. Annot.
11.*

m Pro. 8. 22.

Verse 30

I would gladly adde to all this, that, which is obseru'd by ¹ some, as I perswade my selfe, not without great likelihood: that the Euangelist by his repetition, would farther giue vs to vnderstand, that *The VVord*, not only, *was in the beginning*, but was then with God a worker in the creation of all things. The ground of this interpretation, is taken from that place in ^m the Proverbs, where this same Word is described by the name of wisdom. There first his eternal Being is described, *The Lord possessed me in the beginning of his waie. I was before his works of old: I was set-up from everlasting, &c.* This description is continued to the end of ver. 26. In the 27. the holy Ghost proceeds to shew vs, that the same wisdom was with God, *as a nourisher, when hee prepared the heauens, when he set the compasse vpon the deep &c.* Yea, it may be somewhat more particularly applyed; *Salomon sayth, when he prepared the heauens, I was there.* To that answereth this of our Euangelist; *This was in the beginning with God.*

His nourishing as some expound it, his creating or ordering of all things, the holy Ghost heere expresseth at large, in the words following, *By him were all things made.* The conference of these two places seemes to warrant this exposition, as we haue seene. I wil not strue much about it; so wee apply this repetition to the strengthening of our fayth. Concerning our Sauour Christs eternall God-head, doubtlesse we attaine to the principall thing intended by the holy Ghost. And of that point, what Christian can doubt, though he would neuer so faine? Dost thou not perceiue, that the holie Euangelist deliueres it with aduise and deliberation? It is not a matter, that hee hits vpon, but a point chosen by him, to begin his Gospell withal. It slips not from him

Chapter I. verse 1. 2.

at vnawares : but is repeated, vpon good aduifement. Certainly this doubling of the point, makes it manifest, that the holy ghost would haue vs view and consider it throughly on all sides. It is neither of small importance, that it need not to be learned; nor easie to be beleeued, that it need not to be taught but once. Wherefore is it propounded, and repeated, but that it might be vnderstood, and remembred? Vnderstood, that no hereticks deceiue vs; remembred, that our hearts faynt not. Hee, that is God Almighty hath redeemed vs: who shall bee able to hold vs Captiues? Let vs not be afraid to defye sin, hel, death and the deuil himselfe? ¹ God is on our side: who can be against vs? Rom. 8. 31.

Having thus expounded these two verses, and finding in them some poynts, which concerne the admirable Doctrin of the most glorious, and holy Trinity; so many things also, beeing spoken euery where, in this gospel, of the Father, the Son, and the holy Spirit: I haue thought it necessarie, both for your instruction, and the discharge of my dutie, to bestow the rest of this hower in opening that blessed mystery. Wherein (according to the example of our Euangelist, & the whole course of the scripture) I will content my selfe with the Euidence of the word, without the curiosity of schoole diuinity. It shall be sufficient for vs to vnderstand, that the scripture affirmeth, that there is one God, and three persons, though we can see no reason how it can be so: And farder, in shewing that the three persons are indeed distinct one from another, and not diuers respects of one and the same. I will not stand vpon their nature in themselves, so much as vpon those effects, which beeing ascrib'd to them in the Scripture, cannot, as it shall appeare, bee performed by anie one person. Our Euangelist deliuers the point of our Sauours diuine nature in a few words here in the beginning of the Gospell. Hee proues it at large by many wonderfull

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works of his, through the whole course of his writing. This shal be my example and warrant. Yet I would not haue any man think, that I either condemne their paines and care, who haue laboured to explaine these mysteries, by the light of reason, or affirme, that the points themselves cannot stand with reason. They are indeed about reason, but yet not against reason. As the light of nature, cannot discern them; so it cannot disproue thē. And the chiefe end of them, that endeouored to discusse these maters, in some sort by reason, was rather to stop their mouths, that would not beleue, thē to inforce thē to beleue. Now this course, in this place and audiorie (I trust) is needlesse; I am sure with the greatest part it would be bootlesse. For how many, or rather how few are there heere present, that are able to examine; or conceiue the subtil arguments that haue been deuised, and vsed in these questions? Neither are wee to settle our faith by the waight of humane reason, but to ground it vpon diuine authority. Now to the matter.

Wherein, that I may proceede the more orderly, and be the more easily vnderstood; First I will speake of the vnity of the godhead, that there is but one God; Secondly of the Trinity of the persons. Where, the first poynt must be to proue, that there are three persons; the second, to shew how they are distinguisht one from another. And because there is in our Church seruice a treatise to this purpose, knowne in part to all, that are present, commonly called the Creed of *Athanasius*, who like a valiant champion maintein'd the godhead of Christ, against the Assaults of *Arius*, I will referre you from point to point to that discourse.

o. Exod. 20. 2. 3.

That there is but one God, the same one God witnesseth himselfe in scripture. *o I am the Lord thy God, thou shalt haue none other Gods but me.* Which is not ambitiously spoken, as if some one God would haue the honor frō all the rest, but enioyned with authority by him

who

Chapter I. verse 1. 2.

who onely had right to claime such preheminance. Els, neither had he done iustly, that gaue this charge (and how should he be conceiu'd to be God, that is knowne to be vniust) and the Iewes to whom he gaue it, should haue hurt themselves as much, by displeasing all the other Gods, whom they refused to acknowledge, as help themselves by pleasing that one, whome they did acknowledge. Vnlesse perhaps wee may ridiculously think, that for quietnes sake, the other Gods were content to put vp this iniury, or that they were all agreed to part stakes, as the heathen absurdly feyne of their three Gods. Whereof *Iupiter* the eldest took heauen for his share, *Neptune* the second got the gouernment of the Sea, and *Pluto* the yongest, rather then he would sit out quite, was content to play small game (as we say) and to take Hell for his part rather then nothing. These are liker fancies of men in a dreame, then discourses of learned writers. And yet neither could these three brothers well agree at all times: and to say the truth, *Iupiter*, whom the other two acknowledged for their Soueraign, was the onely God, in the Iudgement of the heathen. But whatsoeuer they imagined, wee are sure our God doth so speake of himselfe, *p. Behold now: for I am he, and there is no God with me.* That appeares by the effects; *I kill (saith he) & giue life, I wound and I make whole.* Are not these the works of god? In whose hāds are death & life, but in Gods? But hath this God only that power? Are there not other, that haue it, as well as he? No sure: as himselfe addeth; *There is none that can deliuer out of my hands.* Thus he speaketh of himselfe: thus the prophet *Moses* ^{q.} that talked with him face to face, speaketh of him; *Vnto thee it was shew'd (saith Moses to Israel) that thou mightst knowe that the Lord hee is God, and that there is none other, but hee alone.* And afterward: *Vnderstand therefore this day, and consider in thy heart, that the Lord, he is God, in heauen aboue, and vpon the earth beneath,*
there

p. Dent. 32. 39.

q. Exod. 33. 11.

r. Dent. 4 35.

v. 39.

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there is none other. I might reckon vp many like testimonies. But whom will not these content, if enough will content him?

Will any foolish blasphemers now except against these proofes, as if they were to be vnderstood of the general nature of God, not of any one, who onely is God? how fond and absurd must such an exception needs bee! seeing all men know by reason, that generalls haue not any reall being, diuers from the specials, or *species*, nor can be said to perform any particular action. For example (to make the matter as plaine as I can) Man, as it signifieth that nature, which is common, or generall to euery seuerall man, is not any thing subsisting by it selfe, but hath it whole being in the particulars of that kind. Therefore also it cannot be said, that the generall nature of man doth reason or speake; but that this, or that man doth so. But God saith, *I kill & giue life*: neither can the general nature, which is leudly & absurdly conceiv'd, say truely of it selfe; *Behold I am hee, and there are no gods with me*; neither were such a speech to any purpose or of any vse: as if it were to bee thought that any man could imagin, that there are more, then one general nature of any one kinde. There is then but one God only. For if there were more, God could not say, *there are no more*: euen as Adam, after Caine and Abel were borne, could not affirme, That he alone was man, and that there was none beside him.

f. 1. Cor. 8. 4.

The same trueth is confirmed in the new Testament by the Apostle Paule; *We know* (saith he) *that an Idol is nothing in the world, and that there is none other God, but one.* As if he should haue said: Howsoeuer there are diuers idols, of this, and that shape, men idols and women Idols; yet we know there are no such diuine powers in the world, as these (according to the fancy of men) represent; yea we are are sure, there is but one God. The heathen indeed haue many, whom they call God and

Lord

Chapter 1. verse 1. 2.

Lord: *but to vs, that vnderstand the truth, there is but one God. So doth the Scripture euerie where speake of God, as of one; When they knew God, they glorified him not as God. The glorie of the incorruptible God.* What shal I need to heape vp many testimonies, in a case, that is not doubtfull? All the wise and learned, both Christians, Iewes, & Heathen, agree with one consent, that there cannot be any more, then one God.

All this notwithstanding, wee finde that in the Scripture there are more then one, that are sayd to bee God. First, there is one called *the Father*, whom al men acknowledge to be God; *Grace be with you, and peace from God our Father.* * *To vs there is but one God, which is the Father.* y *Blessed bee God, euen the Father of our Lord Iesus Christ.* Secoudly, as I shewed before, Iesus Christ, or the Word, is also vouched to bee God. In the former verse. *The word was God.* * *Christ is God ouer all, blessed for euer.* Thirdly, it is manifest, in the same Scripture, that the holy Ghost, in like sort, is God. For although there be no one place, wherein hee is so tearmed by name: yet the comparing of one text with another, puts the matter out of question. The Lord saith to the people of Israell, that if *a there be a Prophet amongst them, he, the Lord, wil appear to him in a vision, he will talk with him in a dreame.* It was the Lord therefore that spake in and by the Prophets. This Lord saith *b Saint Peter, was the spirit. The spirit testified before of Christ.* *c Prophecie came not in olde time by the will of man: but holy men of God, spake, as they were moued by the holy Ghost.* So God is said to bee hee *d* that spake by the mouth of *Dauid*: and the same God is tearmed the holy Ghost in an other place. It is wel knowne that euerie where in the olde Testament the Iewes are accused for resisting God. That, *e Stephen expoundeth of the holy Ghost: O yee of uncircumcised harts, and eares, ye haue alwaies resisted the holy ghost, as your fathers, so you* If then there bee but one God and yet three distinct

Ver. 6.

t Rom. 1. 21. 23.

u Rom. 1. 7.

x 1 Cor. 8. 6.

y Eph. 1. 3.

* Rom. 9. 5.

a Num. 12. 6.

b 1. Pet. 1. 11.

c 2. Pet. 1. 21.

d Act. 2. 24. 25.
& 1. 16.

e Act. 7. 51.

*Sermon 2. upon I O H N,*f *Mat. 28.19.*

one from another, be euerie one of them God; how can it be denied, that there are three persons, *f the Father, the Sonne, and the holy Ghost.* To this, the beginning as it were of our Profession leades vs, when wee are baptised *in or into the name of the Father, and of the Sonne and of the holy Ghost.*

Now, for the better conceiuing of this great myserie, touching the three persons: it is necessarie for vs to vnderstand, what a person is; And then wee shall the more easily perceiue, that euerie one of the three is a person. And here, if I should stand curiously to deliuer an exact definition of the thing, and tell you that *a Person is an indiuiduall, subsistence in an intellectuall nature, or a seuerall or singular thing, that subsisteth by it selfe, in a nature indued with vnderstanding;* I should either leaue you more vncertaine, then I found you, or bestowe more time in expounding the wordes, then shall neede (I hope) to make you discern of the matter it selfe. Wherefore (to speake plainly, rather then artificially) it may please you first to bee perswaded, that although the word person, bee not in the Scripture applyed to the *Father, the Sonne, and the holy Ghost:* yet euerie one of them is so described therein, that wee may, and must needes conceiue him to bee a person, according as wee vnderstand the word. First, who knowes not, that there is no person, but where there is a nature, that hath reason and vnderstanding. For no man euer calles any creature, that is not indued with reason; by the name of a person. Who will, or may say of tenne or twentie Lions, Horses, Oxen, Apes, or any creatures of the like kinde, that there are tenne or twentie persons? For example, if wee haue a denne, or a stall, that will receiue tenne Lions, or tenne Oxen: no man will say, such a denne or stall will holde tenne persons. But if there bee a Table, whereat tenne men may sit, it is an vsuall speech, to say, it will holde tenne persons. So that first to the being of a Person, it is necessa-

ry,

Chapter 1. verse 1. 2.

ry, that the thing, which wee call a Person, bee by nature indued with reason: otherwise, it cannot by any meanes be a person. Secondly, wee are farther to vnderstand, that the word person notes vnto vs some one of that kinde, and not many considered together. For, it were absurd to say of those tenne men before mentioned, though necessarily they haue euerie one of them, the vse of reason, that they are a Person. Therefore by Person wee meane any one of such a kinde. Euery man, euery woman, euery childe is a person; because euery one of them hath vnderstanding by nature, and is seuerall or distinct by himselfe, from a other: so that no other man, woman, or child in the world in heauen or in earth, is or can be the same person. Some man perhaps will imagin, that those qualities, or vertues, which are no where to bee found, but where first there is reason, as iustice, wisdom, temperance, fortitude, and such like, may bee tearmed Persons; especially since euerie one of these, is seuerall from other. But that cannot bee: because whatsoeuer is a Person must depend on nothing as a part or property thereof, but must be intire of it selfe. None of these qualities are such: but all of them haue their being in some one person or other. *Salomons* wisdom, and *Samsons* strength haue no being, but in *Salomon*, and *Samson*: with them they are; if they cease to bee, they are not. The case is farre otherwise with *Salomon*, and *Samson* themselues. Let the wisdom of the one, and the fortitude of the other be turned into folly and Cowardise, yet shal each of them be still a person, as before he was: yea, if there were no more Men, Women, nor Children in the world, but they two or either of them: yet should they both, if both continued, or the one of them, if the one continued, bee two persons or one person. So then to the being of a Person it is required, for the generall, that the thing bee of such a kinde, as hath na-

Sermon 2. vpon Iohn,

turally reason or vnderstanding; more parrticular-ly, that it be one singular thing of that kind, and that it be such a thing, as hath a subsistence by it self, and depend not vpon any other, as a part, or property thereof; wherfoeuer we find such a thing, we haue a Person, yea so many Persons as wee haue such things. Now let vs apply this to the blessed Trinity.

And first concerning the nature of God, it neither is nor can be doubted, but that he is the very fountain & spring of all vnderstanding. Fro which, the final streams continually do flowe, which wee see in the shallowe channelles of the creatures. *g Hee, that planted the eare, shall hee not heare? Hee that formed the eye, shall hee not see? h To God only wise, be prayse through Iesus Christ for- euer, Amen.* Secondly, it is apparāt in the Scripture, that the Father, the Sonne, and the holy Ghost are distinct each from the two other; so that there is *i But one Fa- ther, one Sonne, one holy Ghost,* and neither the Father is the Sonne, or the holy Ghost: nor the Sonne the Father, or the holy Ghost: nor the holy Ghost, the Father, or the Sonne. Which proueth manifestly that euerie one of these three, hath his subsistence by himselfe, and so is a person. Lookenot that I should repeate that, which before I deliuered: take that one place for all: *Baptise them in the name of the Father, of the Sonne, and of the holy Ghost.* These three names, *Father, Sonne, and holy Ghost,* doe not signifie three vertues, or qualities of one person, but three distinct persons.

Therefore, are they also alleag'd by the Apostle as three witnesses. *k There are three that beare record in heauen, the Father, the Word, and the holy Ghost.* But this mater be- longs rather to the second part of this discourse: wher- in I am to shew, how they are distinguisht one from an other. But ere I come to that point (and yet I will ha- stento it, all I can) I must needes forewarne you, that none of vs, for ought that hath beene, or shall bee sayde,

conceiue

*g Psal. 94. 9.**h Rom. 16. 27.**Athanas. Creed. ver. 24.**k 1. Iohn. 5. 7.*

Chapter 1. verse. 1. 2.

conceiue of God, as of the creatures. There is one generall nature common to all men, whereby they are men; and so men, as that euerie seuerall person, is a seuerall man. *Paul, Peter, James, and Iohn*, are foure men, as well as foure persons. But the Father, the Sonne, and the holy Ghost, are onely three persons, and not three Gods. For the establishing of your faith in this point, I pray you remember, that I haue made it euident to you, out of the scripture, both that euerie one of these is a seuerall person, and also that they are all three but one God. That euery one of them is God, it hath been manifestly proued; and no lesse, that there is but one God. Whereupon it must necessarily follow, that they are all three, not three Gods, but one God. And this is that which you haue, set downe in the Creede named before, *That we worshippe one God in Trinitie, and Trinitie in Vnitie*, that is, *one God and yet three persons*; Three persons, and yet one God.

*Athanas.
Creed. ver. 3.*

If any man, for the satisfying of his minde, desire farther to vnderstand the reason of this difference, betwixt the Creator, and the Creatures; why euerie seuerall person amongst men, should be also a seuerall man, and not all one man: and yet the three persons, but one God; he must knowe, that this proceedes from the diuersitie of nature in God and man. The nature of man being finit, may be multiplied into many seuerall men of the same kindes: But the nature of God being infinit, cannot possibly admitte any multiplication; because there cannot be many infinits, or infinit substances, as there may be and are verie many finit substances, seuerall and differing each from other. He, that can with iudgement and learning examine those points, that concerne the nature of God, may conceiue the truth of that I say: they that cannot, haue sufficient ground for their beliefe in the word of that God, who neither can be deceiv'd in discerning his owne nature, because he is infinitely wise; nor will deceiue any man, in speaking of it, because hee is infi-

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nite in truth and goodnes. I et vs goe forwarde therefore to learne of him the doctrine of the *Trinitie*.

The word *Trinitie* (as I sayd ere while of Person) is in no place of Scripture: but the thing being there, we are not to refuse, or mislike the word; especially, since it is of good vse, and hath beene of so long continuance in the Church. It is enough, if wee vnderstand; that whensoever the *Trinitie* is named, all three persons are signified: as for example; when wee say, the *Trinitie* is holy, blessed and glorious; we meane, that the *Father, the Sonne, and the holy Ghost*, are holy, blessed, and glorious. When wee say the *Trinitie* of persons, it is our purpose to shew the nūber of the persons, that they are three. These two points, touching the vnitie of the godhead, and *Trinitie* of the persons, are set out at large in the forenamed *Creed*, from the beginning of the third verse, to the end of the twentieth verse. The summe of all is this, that we must neither confound the persons, nor diuide the substance. To confound, in that place, signifies to mingle together, and so to make one of many: and that is the verie naturall meaning of the Latine word. So that, when wee are forbidden to confound the persons, wee are taught that wee may not so hold the vnitie of the Godhead, that we denie the *Trinitie* of the persons, and in stead of three, make but one; whereas, according to the next verse, *There is one person of the Father, another of the Sonne, and another of the holy Ghost*; and not one of all three.

Neither yet may wee diuide the substance, as if the diuine nature were multiplied, according to the number of the persons. For (as it followeth immediately) *the Godhead of the Father, of the Sonne, and of the holy Ghost is all one, the glorie equall, the maiestie coeternall*. Therefore all the attributes, properties, and titles, which appertaine to God, belong equally, and in the same respects, to all, onely they are distinguished by that which

I Athanas.
Creed. ver. 3. 4.
5. &c.

Ver. 4.

Ver. 5.

Ver. 6. 7.

Chapter 1. verse. 1. 2.

is proper to each person. The particulars, whereby this matter is declared in the same Creede, are these; *To be vncreated, Incomprehensible, Eternall, Almighty, to be God, and Lord.* All these, and all the rest of this kind, which are many, are common to all three persons, because the nature of all three is one, and the same: wherefore although wee must acknowledge euery person by himselfe to bee God and Lord: yet wee may not say, there are three Gods or three Lords.

Ve. 8 9. 10. &c.

Ver. 19.

Ver. 20.

I haue shewed you, that there is but one God, which is three persons; euery one of them being alike, and equall in all things, that belong to the nature of the godhead. It remaines, that I should speake of the distinction of the three persons; onely so farre, as to make vs vnderstand, wherein that distinction consists. For the better conceiuing whereof, wee may say, in one word, that the manner of being, which each person hath proper to himselfe, is that, by which they are distinguished; in all other things, there is no reall distinction of any one of them, from another. The very names themselves, which are giuen to them seuerally in Scripture, point to the distinction, that is amongst them. The Father, as euery man knowes, in that hee is a Father, or, as hee is a Father, is conceiv'd to bee of himselfe, and to giue being to his Sonne. Consider *Adam* the first man, without looking backe to his creation, by which he had his being from God: but, looke onely forward as hee was his Son *Abels* Father: Do you not plainly perceiue, that *Adam* thus considered, is author of *Abels* being? Apply this to God the Father. Being God, hee canne, in that regard, haue no authour, nor beginning of being. Consider him as the Father: *Hee is of himselfe, not made, not created, not begotten, not proceeding.* It is not possible truly to imagine any thing of his Being; but that *Hee is.*

Ver. 21.

May wee reasonably affirme the like of the Sonne?

Surely, as hee is God, there can nothing be sayd or conceiv'd of the Father, but may truely and must necessarily bee spoken, and thought of the Sonne, and of the holy Ghost severally, as wel as of the Father: wherein then lies the distinction? Every man can readily answer, In his manner of being, or in his being the Sonne. Take the former example. *Adam* and *Abel* are both men, & in respect of their humane nature, there is no difference betwixt them. What then? Is there none at all therefore? yes sure: *Adam* hath not his being of any other, as hee is a Father; *Abell* hath his, as hee is a Sonne, of his Father *Adam*. Let it not trouble you, that I mention a difference betwixt *Adam* and *Abell*, and acknowledge no difference, but onely a distinction betwixt God the Father and the Sonne: the reason is, because *Adam* and *Abell* are, as two persons, so two men: God the Father, and God the Sonne are indeede two persons, but not two Gods. Wee see then, that the Father, is truely and really a distinct person from the Sonne: who though hee be *neither made, nor created* by the Father, yet is *begotten of him*; and so hath not his being of himselfe, but of his father, and therefore, in the manner of his being, is distinguisht from the Father.

Ver. 22.

So is the holy Ghost, or spirit from both of them. You wil aske me, by what he is distinguisht from them. I answer by his proceeding from them. First, it is manifest he is distinct from the father, because he is not of himselfe, in regard of his person, as the father is. Secondly, although he agree with the Sonne, in that each of them hath his being from a Third, namely the Father; yet in the particular maner of his being, he is distinguisht frō him. For the Sonne is begotten by the Father, & so hath his being: but the holy Ghost is not begotten, but proceedeth. From whome doth the holy Ghost proceed? From the other two persons, the Father and the Sonne. Of his proceeding frō the Father, our Saviour ^m speaks

Ver. 23.

m Ioh. 15. 26.

distinctly

Chapter 1. verse 1. 2.

distinctly and plainly, *The comforter shall come, whom I will send you from the Father, the spirit of truth, which proceedeth from the Father.* Therefore also hee is called the spirit of the Father. *It is not you that speake* ⁿ (saith our Sauour) *but the spirit of your Father, which speaketh in you.* Now that he also proceedeth from the Sonne, it may thus appeare: *All things* ^o (saith our Sauour) *that the Father hath, are mine.* And speaking to the Father he saith: *All thine are mine.* The later of these two Texts may be vnderstood (I grant) of those things that are (as wee speake) without God: but because it hath vsually beene applyed to proue this point, I thought fit to alleadge it. You will reply, that all the Fathers, is not the Sons; That personall property, whereby he is the Sonne, is not the Fathers, but the Sonnes: & that, by which the Father is the Father, is not the Sonnes, but the Fathers. Whatsoever else the Father hath, the Sonne hath also. But that the holy Ghost proceeds from the Father, is not the personall property of the Father; and therefore the Sonne hath that, and so with the Father, as it were by breathing, produceth the holy Ghost: who therefore is called the spirit of the Sonne, and of Christ, ^q *God hath sent the spirit of his Sonne into your hearts.* If any man haue not the spirit of Christ, the same is not Christes. It is not said indeed, that the holy Ghost proceedeth from the Sonne, as it is, that he proceedeth from the Father: but since he is called the spirit of the Sonne, as wel as of the Father, wee truely gather, that hee proceedeth no lesse from the Sonne, then from the Father, though the one be exprest, and the other be not.

ⁿ Mat. 10. 20.

^o Ioh. 16. 15.

^p Ioh. 17. 10.

^q Gal. 4 6.
^r Rom 8 9.

To conclude then, we see what the properties are, by which the persons are distinguisht among themselues; *The Father begetteth, & neither is begotten, nor proceedeth: the Sonne is begotten, but proceedeth not: the holy Ghost neither begetteth, nor is begotten, but proceedeth.* All these 3. *He that begetteth, He that is begotten, and He that pro-*

ceedeth

Sermon 2. vpon Iohn,

verse. 25.

Verse. 26.

ceedeth, are all one and the same God, to bee blessed and praised for euer and euer, *Amen*. Therefore are all 3 absolutely equall in all matters, appertaining to the nature of God: only there are 2 things, wherein the Father hath as it were some præminence among the persons. The one I noted by the way before; that *He is of himselfe*: so is neither of the other, but both are of him. The other is, that *the father is the first in order*; & in these respects, he is sometime called by *Diuines* the fountaine of the Trinitie. And whereas it is said in that Creed oftē named, that *None of the 3 persons is afore or after other*; the meaning is, that none of them is in time afore or after other, all being eternall, as the next verse sheweth: saying, that *All 3 are coeternall*, that is alike eternall. The Sonne also hath the like præminence aboue the holy Ghost. For both he is in order before him, beeing the second: and the holy Ghost is of him, as well as of the Father. But these præminences concerne the persons, which are distinct, not the diuine nature, which is wholly & absolutely one; as by which, these 3 persons are one God. To whome be all glory &c.

THE





THE THIRD SER- mon, vpon the first Chapter of I O H N.

Verse 3.

*By it were all things made, and without it was nothing made,
that was made. Verse 4. In it was life, &c.*



ALL true knowledge of things a-
riseth, either from an vnderstand-
ing of their inward nature, or from
a consideration of their workes,
and actions. The former, teach-
ing vs the hidden causes, is the pe-
fecter, but the harder; the later
shewing vs the secret nature, by the manifest effects, is
the lesse perfect, but the more easie. That nothing
might be wanting, whereby any man might be drawne
or perswaded to the acknowledging of our Sauiour
Christs Godhead, our Evangelist hath both laid open
the mystery of his nature, and set out to all mens viewe
the wonderfull glory of his workes. Hast thou a desire
to fill the depth of thy vnderstanding, with the profoūd
knowledge of his eternall being? Behold sufficient mat-
ter of continuall meditation and study. *In the beginning
was the word, and the word was with God, &c.* Will not thy
capacity

Sermon 3. upon Iohn,

capacity or leasure serue thee, to sound the depth of these bottomelesse mysteries? Behold a shorter and easier meanes of knowledge, by which thou maist see the glorious Sonne shining in his workes, whome in his naturall brightnesse thy dazled eies cannot looke vpon. If thou canst not perfectly comprehend the infinitnesse of his light, yet thou shalt certainly discern that it is infinite. And with this desire and hope, lette vs come to the expounding of this verse.

Wherein we are first to vnderstand, what it is, that our Euangelist here teacheth; Secondly to see, how it proues our Sauour Christes diuinity. In the former part, I will speake of the clauses of this verse seuerally; then I wil consider the matter of them, ioyntly both together. *By him were all things made*; that is, to speake plainly, *He made all things*: I am not ignorant, that some men cast more doubts then need, because the word *Him*, in the greeke, may bee referred either to God, or to the Word; and therefore they thinke it meete and needful so to translate it, that it may be certainly, and necessarily, by the very translation, restrained to the *Word*; so that in their opinion, we must say, *It* & not *Him*. For mine owne part, I will not strue about a matter of so small importance: only I see no necessity of any such curiosity in translating. For seeing it is very apparant, that the Euangelist intendeth to describe our Sauour Christ, of whome the whole Gospell doth intreate, and that al the other verses, and clauses of verses, are applyed therevnto; he must needs belesse then a reasonable man, that would pluck this verse out of the midst of the rest, and conceiue that by it, which neuer came into the thought of him, that pend it. But for the translation, reade it as you please, so you vnderstand the meaning of the Euangelist aright, that *the Word* or Sonne of God, *our Sauiour Christ made all things*. This being vnderstood, wee are first to enquire what this speech importeth, *By him*;

f Erasmus ad
hunc locum.

t Istud, not Ipsū.

Chapter 1. verse 3. 4.

then what is said of him: namely, what this making was, and what was made.

By him, or By it, By the Word or by the Sonne: why doth the Euangelist make choise of this kind of speech, and not rather, say plainly, as he might, *He made all things?* It is, and hath bin alwaies commonly held, that this manner of speaking doth better set out the worke of the Creation, and confirme that former point of doctrine, whereby our Saviour was affirmed to bee the sonne of God. If it had bin said, that *The Word created all things*, it might haue bin imagined, that the Father had had no hand therein: whereas now it is implied, that the Father made all things by the Sonne. But surely (sauiing their better iudgemēt, that thus reasō) there is no more seare least the father shoulde bee thought not to haue created the world, because the sonne did, then least the holy Ghost, should by the same speech be imagined to haue had nothing to do therein: & it is as much against the truth of religion to deny or doubt of the Godhead of the holy Ghost, as of the fathers being God. Yea, the daunger was greater, concerning the holy Ghost; because not only the Scripture doth more often ascribe that worke of creation to the Father, then to the holy Ghost: but also the generall opinion of al men makes the father a Creator, whereas the diuine nature of the holy Ghost is not so commonly knowne or beleecued. Neither will this kind of speech, which our Euangelist here vseth, though you take it neuer so largely, preuent or remedy that doubt, touching the worke of the holy Ghost in the Creation; but that, for ought, that can possibly be implied in this phrase *By him*, the spirit may be thought to be no creator. But (that I may omit nothing which may be gathered for our instruction, out of any reasonable obseruation) let vs a little consider, how this manner of speaking, may confirme our faith, concerning our Saviour Christs being of his father. When

we say *By him*, we oftē times imply, that there was some other, beside him, of whom we so speak. For example, if I say *By Ioab the Ammonits were subdued*; I may signifie thereby, that *Dauid* did subdue them by *Ioab*. So, *By the Word all things were made*; I may hereby giue notice, that the father made al things, by the Word. Yet (to say the truth) neither doth this maner of speech vsually imply any such matter; nor the other exclude any that are, or may be held to haue bin doers therein. And therefore we are faine to adde only or alone, when we would haue it conceiū'd, that someone was the doer of this, or that. But let vs grant, that *By him* signifieth also the working of the Father, that wee maye come to the cheefe thing intended by that obseruation. What if all thinges be made by the Sonne? We must learne thereby that the Sonne hath all that he hath, from the Father, and not of himselfe. The father is said to haue made all things; because he is of himselfe: All things are said to be made by the sonne, for that he is of another. I propound these things to your consideration, not so much with any opinion, that the Euangelist had any such meaning, as for the satisfaction of some, who think it not lawfull to leaue any thing vntaught, which hath beene formerly observ'd, and deliuered for truth. And I doe it the oftener now in this beginning, that I may rather bee excused hereafter, for leauing that out of my exposition, which hath no certaine euidence of truth, nor great likelihood of reason. Wherefore I will (for the most part) content my selfe, with the alleaging, and refuting of such interpretations onely, as the heretikes, Papists, and other, haue made for the avowing of some of their errors. For the present, to cleare that, which I haue begunne to speake of, the doctrine of our Sauours receiuing his being from his Father, yea the very power of creating, if you consider him as a Sonne, is true, and soūd. For being so cōsidred, he is wholly of the Father,

and

Chapter 1. verse 1. 2.

and hath nothing of himselfe; that wee may not continue a needlesse, & fruitlesse controuersie, begune slanderously by some Papists, and ignorantly, as I shewed in my last exercise, concerning the Godhead of the Sonne. But this Doctrine cannot necessarily be gathered from this kind of phrase. But if our Euangelist had intended any such thing, hee would haue said, that the Father made all things by the Sonne: as ^u the Apostle ^u Heb. 1. 2. speaketh, *By whome also he made the world*: and not thus vncertainely, and to such a purpose obscurely, *By him all things were made*; Especially, since the same speech may truly be vttered euen of God the Father, or of the Diuine nature, in which all three Persons are comprehended. I doe therefore rather perswade my selfe, that the Euangelist vsed his libertie: and whereas hee might say either *He made all things*, or *By him all things were made*, he did make choise of the later, both for variety, and for elegancy of speech. He had spoken of the Word altogether as yet after one maner of phrase; *The Word was*: that he now varies, saying not *He made*, but *By him were made*: and this suiteth with the next verse very fitly, *By him were all things made, In him was life*.

There is no question, but that this making, which the Euangelist here noteth, was the creating of the world, whereof *Moses* speaketh. And howsoeuer it is a common opinion, that creating signifieth making without any matter, whereof the things to bee created should be made, whereas making presupposeth matter ready to be framed, and formed; yet indeed there can hardly be any such distinction wrung out of the words themselves. For neither hath the Hebrew, that *Moses* vseth, to set out the creation, any such nature, nor the Greeke, by which it is translated. For the former, it appeareth manifestly by the ordinary vse of it in the Scripture, and namely by *Moses* himselfe; who applies the word *making* to that, which in the next verse he calls

Sermon 3. upon I O H N ,

* Gen. 1. 26. 27.

y Gen. 2. 7.

* Gen. 2. 1.

creating; let us make man: Thus God created the man in his image. The words are diuers, and yet spokē of the same thing, or action. But what needes any farther prooffe, then *Moses* himselfe affords vs in this verse. Thus God created the man in his image, in the image of God created he him; he created them male and female. Do you marke the same word thrice vsed, concerning the making of man? And yet who knowes not, that y *The Lord God made the man of the dust of the ground*? Would *Moses* haue called that making of man by the name of *Creating*, if to *Create* were to make of nothing? Surely man was not created, being made of the dust, if there be no creating, where there is matter of which he is to bee made. So it is also affirmed by *Moses*, * that *God created the great whales*: what of nothing? Nothing lesse. It is well knowne, and recorded euen there by *Moses*, that the water brought them forth. I wil say more. There is no one place in the history of the creation, where the worde *Creating* maye be taken, (I doe not say must bee, but may bee taken) for making of nothing, except perhaps the first verse, *In the beginuing God created heauen, and earth*: only here may the word be so vnderstood, because by heauen & earth, the first matter of all things may be conceiued; which only was created of nothing, all things else of it. As for the greeke, both the vse of it in al kind of writers speaketh forme: & who can imagin, that they who did not belecue, that euer there was any creation, shoulde deuise a needlesse word to signifie such a thing, as they neuer dreamt of: and if at any time they speake of such a question, they expresse themselues, by adding some worde to make; as to make of nothing, or without any pre-existent matter, or such like.

What then? Doe wee deny the thing, because wee say there is no word, that necessarily signifieth *To make of nothing*? God forbid. We haue taught, and can easily proue, if neede be, that all things, besides God, haue had

Chapter I. verse 3.4.

a beginning of their being. Then were they ether made of nothing, which indeed is most true, or of God himselfe, as the matter of them. But the later is meerely vnpossible. For neither is God of any bodily matter, as we see those things to be; ^a *God is a spirit*; and whatsoever is of his substance, is the same God with him, infinite in power, and being: whereas all creatures are finite, in both. Therefore when we meditate on the glorious worke of creation, wee must drawe our thoughts from the cogitation of these things, which we see, feel, heare, smell, and tast, and conceiue as well, as we can, that there is nothing, but God. How then came all these to be, the world, and the creatures therein? God made them. Of what? Of that first matter, which was without forme, couered all ouer with darknesse. But whereof was that first matter made? Of nothing. That is, when as yet there was nothing at all, but the incomprehensible maiestie of God, in his eternall being, it pleased him to wil that all these things should be: and by this will of his, & according to this will, all, and every one of these Creatures took their being. First, as God had from all eternity purposed, and willed, that first matter, or lump, had its being, simply of nothing, as all reason shewes vs. For how is it possible to cōceiue, or imagin, that that, which is the first matter, should haue any other matter before it, of which it might be made? Therefore ^b the Philosophers being ignorant of the creation, were inforced to make this first matter eternal: and this was the conceipt of them all, that did not acknowledge God to bee the maker of that matter. So then if you ask me, what that was, which was made of nothings; I say, the first matter of all things, and in which all creatures were contained. If any man be afraid, least this opinion should deminish the glory of God, in creating the particulars; hee must be put in mind, that both the matter it selfe was made by God of nothing, & that all the creatures were made

^a *Ioh. 4. 24.*^b *Arist. Physic. lib. 1.*
Lucret. de natura rerum. lib. 1.

Sermon 3. vpon I O H N,

c Gen. 2. 19.

of it, by no lesse infinit power, then the lumpe it selfe was made. If *Adam* in his first estate, if all the Angells of God had beene created before this lumpe; and that being made, by the Almighty power of God, had beene brought vnto them, ^c as the creatures were to *Adam*: it had not bin possible for them, I will not say to haue made these other inferior creatures, but so much as to haue deuised the forme, and workmanship, which now they see, and wonder at, in the meanest creatures. But of this point in the second part, when I come to shew that the Creation of all things is a certaine prooffe of our Sauiours Godhead.

It remaines, that wee expounde the last words, *All things*. What need they any exposition, may some man say. For who is so dull, that he vnderstands not, what is meant by them? what can be meant, but absolutely *All things*, without exception? Surely it is certaine, that the Euangelists meaning is so; and a man may well maruell that there should be any question made of it: yet such hath bin the malice of Satan, and the miserable shifting of Hereticks, that (I thinke) no one text in this whole Gospell, hath bin more strangely, or diuersly interpreted. I will touch some of the errors, point at other, and stand long vpon none. We presse the generalitie of the words *All things*, which comprizeth whatsoeuer hath any being. Would you thinke it possible, that these words being so large, should bee stretcht too farre? Yet haue they bin, most absurdly. For by them *Macedonius*, who denied the Godhead of the holy Ghost, laboured to establish his blasphemous heresy. *If all things* (saith hee) *then the holy Ghost too, vnles he be nothing*. Why dost thou not multiply thy absurdities, and say as much of the Father, and of the Sonne himselfe too? For if it seeme absurde to thee, as it is, to containe the Sonne vnder these generall tearmes, because hee is the creator or maker; how canst thou imagin such a blasphemy, of the holyc

Ghost

Chapter 1. verse 3 4.

Ghost, who is also a Creator with him, being one & the same God? At the least thou canst not exempt the Father; of whom there is no more mention in this clause, then of the holy spirit. But ^d the Euangelist (that I may not spend too much time in these fancies) hath answered for himselfe, where he restraineth this to the things, that were made. *Without him was made nothing, that was made.* Whatsoever was made, was made by him: but the holy Ghost being God (as hath bin shewed) hath an eternall being, and was neuer made; though he proceed from the father, and the Sonne.

d Ambros. de spi. S. cap 2. Cyril. lib. 1. in Ioa. cap. 5. Chrysost. in Ioa. hom. 4. Gregor. Nazian. orat. Theol. 5.

As *Macedonius* stretcht those words, farder then they would reach: so on the contrary side, other Hereticks drew them into a narrower rounge, then they could endure. For whereas by *by all things* we must vnderstand whatsoever had any beginning of being, whether it be visible, as the heauens, the Earth & the Sea, men, beasts, fowles, fishes: or inuisible, as the Angells, and spirites; some Hereticks denied, that the one of these kinds was created by the Word, some that the other. The *Valentinians* were content to grant, that hee made all things, that are bodily, and subiect to sense, yea perhaps the soules of men too, & the Angells: but yet forsooth they dreamt of I knowe not what other conceits, which werent created by him. The *Manichees* allowed God the creation of all inuisible spirits: but they thought the world, and the creatures in it, too base a peece of worke for so glorious a worke-master; not perceiuing (ignorant wretches as they were) that the making of the least creature requires infinite wisdom, & power. But what should I enter into any refutation of these Hereticks? All I meane to doe in such cases, is to cleare the Text from such errors, as they loade it withall. Therefore it shall be sufficient against the one, and the other, that the Euangelist not only speakes so generally *All things*, but also adds, to take away all manner of cauills, that

e "AIGWES apud Iren. lib. 1. cap. 1. 2. 3.

Sermon 3. upon I O H N ,

nothing, or not one thing was made without him. Neither will it serue the *Valentinians* turne, to say, that their fancies were not made because whatsoeuer is not God, had certainly a beginning of being, from and by the Sonne; and therefore those multitudes of their *Aones* as they call them, must needes bee made. For being so many, and so diuerse in nature, it is not possible, they should be God; as themselues also grant. And for the first clause *By him were all things made*, this may suffice: I come to the second.

And without him was nothing made, that was made. Here, because there is some variety in ioyning, or seuering the words, which makes a difference in the meaning of the Euangelist; it behoues vs, first to seeke out the true pointing of the sentence, and then wee may readily proceed, to enquire after the sense thereof. Some mingle part of this verse, and part of the next together, reading it thus; *Without him, was made nothing, that was made in him*; taking the two last words *In him*, from the verse that followeth. But this hath so little shew of reason in it, that to rehearse it, is to refute it. For how idle a speech is it, to say, *that nothing was made without him, that was made in him; that is by him*? As if any reasonable man could imagin, that something was made by him, which was made without him. If any man wil interpret *In him*, as the words properly signify, it is yet more absurd. For neither are all things ^f in the Word, taking *In* properly: and it is a manifest contradiction to say, that a thing is made in this, or that, and yet made without it, that is, not within it. & Other thrust the later part of this verse, to the fourth, and make it part thereof, in this sort; *That, which was made, in him was life.* And so our Rhemists translate the place, following the vulgar Latin. But there is more curiosity in this reading, then truth. For who can beleewe, that the Euangelist would trouble them, that should reade, or heare this Gospel, with such a subtilty,

f Tertull. contra
Hermog. cap. 20.

g August. in Ioa.
tract. 1.

Chapter 1. verse 3. 4.

as few men are able to vnderstand; that all things which which were made before their making, were life in God; because they were God himself, as they thē were: and therefore life; because his knowledge, by which they were, is his essence, and so life. These conceits may perhaps be admitted in the schooles, to exercise schollers witts withal: but they can haue no place in the Scripture; which is appointed for the instruction of the weakest capacities. Besides, in al likely hood, if the Euāgelist had purposed to giue vs notice of that matter, he would not haue said (as he doth) *That, which was made &c.* but rather *Those, or All things, that were made, were life in him.* I deny not, that this translation hath some authoritie from antiquity. But surely not so much as is commonly thought: & the very evidence of truth, hath made some later Papists also reiect it.

εἰδέναι

The truest, & plainest course is, to reade it, as we commonly doe, following the generall consent of almost al the auncient greeke writers: sure the learnedst, and soundest. *Without him was made nothing that was made.* Let no mā trouble himselfe with deuising, what the reason should be, why the holy Ghost adds this clause, seeing hee had spoken sufficient in the former: I will, if it please God, satisfy this doubt, when I haue expounded the words, and come to deliuer the meaning of the Euāgelist in them. Now the words are plaine enough in themselves; but that the curiosity of some men, and the crafty malice of Satan, hath made them doubtfull: yet the doubt is neither many nor hard. First, by *without*,^h some men will needes vnderstand that, which before I noted; as if the Euāgelists meaning were that the word contained al things in him, as the preseruer of them, by his infinit power, and being. The doctrine is true, but nothing to the purpose. It is easie for every man to discern, that *without him* signifies no more but that, which was said in the former part of the sentence.

h Origen. in
Ioa. lib. 3.

Sermon 3. vpon Iohn,

By him; the one affirming, the other denying. If the Euangelist had said, *within him were all things*, then there had bin god reason to expound *without*, as these men doe. But since he puts *By him* in the first part, surely in the later, *without* must haue such a sense, as best agrees with that. Tel me how you would vnderstand my words, if I should speake thus? *Dauids battailes were all fought by Ioab*, and without him there was none fought. So speaketh S. Iohn, and so he is to be vnderstood.

But in the word *without*, only the curiosity of men was to be blamed: in the exposition of the other worde, *Nothing*, wilful ignorance, and malicious peruertering of the holy Ghosts meaning bewray themselves. If I should aske any reasonable man, how he thinkes those wordes *without him was nothing made*, are to bee vnderstood; would he not answere me readily, and plainly; that the Euangelist meant to tell vs, that *There was not any thing made, but by him*? Surely, thus would a reasonable man answere, if hee would answere like a reasonable man. But the men, of whome I speake, will haue *Nothing* to be something; And whereas S. Iohn would teach vs, that whatsoeuer *was made, was made by him*, they would make him say, that there was a thing, yea many hundred, or thousand things, that were not made by him. *Nothing was made without him*. That is, say the Manichees, hee was not the maker of *Nothing*; but that was made without him. Could a man deuise to speake more contrary to the holy Ghost, if he would set himselfe to it neuer so earnestly? But what is this *nothing*? No lesse then the heauē, the earth, the sea, and whatsoeuer is contained in all these (except spirits) They might better call these *All things*, then *Nothing*. Sure, it is a farre easier matter to perswade men to be *Sadduces*, and thinke there are no spirits at all, then to make them beleeeue, that all these bodily things are nothing. *They are nothing* (say they) *because they are naught, and made by the deuill*. Away with these horrible

i Manich. apud
August. de natu-
ra boni. cap. 25.

blas.

Chapter 1. verse 3. 4.

blasphemies, and absurdities. Is the world euill by creation, and not rather wholly by corruption? Or is there any thing in the worlde so euill, that it hath not some good, & profitable vse? Is it possible any thing should haue a being, but from *Iehouah*, the author of all being? But, I knowe not how, I am almost slipt into a refutation of that, which deserues rather to be reiected with detestation, then refuted by reason; especially seeing the ground of this their building, is so sleight and sandy. What colour is there for this interpretation of theirs? If wee take the words, in the plaine sense they afford vs, they containe neither impietie, nor absurdity. What then? Doth the circumstance of the place require anye such exposition? Nay rather it confutes it, as I haue shewed. Neither doe they brag of any speciall revelation, for the vnderstanding of it. What should then be their reason for it? Imagin what you will, or can, their conceit passeth all absurdity. Forsooth, the Euangelist hath set *nothing*, in the last place, after *was made*. O incredible, shall I say ignorance, or wilfull blindnesse? As if for the sense, it were not all one to say, *without him was made nothing*, and, *without him nothing was made*. In English the later kind of speech is more agreeable to the nature of the toong; in greeke it is not so: but the sense, even in the English, is all one, though the words be not so well placed. But let vs leaue these absurdities, vpon which wee haue dwelt too long, a great deale longer then I purposed, and betake our selues to the matter.

Yet perhaps it will not be amisse to adde a worde or two, first; for the remouing of a doubt, that may arise in some mans minde, who cannot satisfie himselfe concerning it. And surely I am the bolder to spende the more time, and labour, in expounding the text, and making all things as plaine, as I can, because I knowe, that one of *Satans* meanes, to discredit the doctrine, and make the exhortation out of any place of Scripture, lesse effecti-

Sermon 3. vpon IOHN,

Euangelist.

all, is to cast some doubtēs into mens heartes; about the true sense of the text expounded. If hee can shew any likely hood of some other interpretation, then was giuen, he makes accompt he hath aduantage enough, to perswade vs not to regard what was taught vs, & what we were exhorted to. For if the foundation bee weake, how should the building be but ruinous? So likewise, if he cannot reasonably obiekt against the expounding of the place, yet if hee can raise some doubts, which were not satisfied, he will imploy men therein, and so drawe them away, from the meditation, and practise of that, which was deliuered. The doubt vpon this place, is in the later part of this clause, why the Euangelist should add these words, *without him was made*: was it not sufficient to haue said, *All things were made by him*? yes surely, it was very sufficient, both for the truth of the thing, and also for the vnderstanding of it. What vse is there then of this repetition? It helps the memory, and as it were stirs vs vp to greater attention. But the true reason of it, (as I conceiue) is, that the Euangelist followeth the Hebrew phrase very commonly; in which it is ordinary, to double that, by a negation, or deniall of the contrary, which before was affirmed. So ^k speaketh Hezekiah to the Prophet Isai, *All that is in my house, they haue seene; there is nothing among my treasures, that I haue not shewed them*. So ^l Ieremie to Iobanan, and the people, *Whatsoeuer thing the Lorde shall aunswere you, I will declare it to you: I will keepe nothing backe from you*. Of this kinde, there are many speeches of our Sauiour recorded in the Gospell, that it may appeare it was ordinarie with him, so to set out that hee spake, by affirming, or denying the contrary. ^m Hee that sent me, is with me, the Father hath not left me alone; ⁿ God sent not his Sonne into the world, that he should condemne the world, but that the world through him might be saued. This later Clause indeede hath somewhat more in it, then the for-

^k Isay. 39. 4.² King. 20. 15.^l Ier. 42. 4.^m Ioh. 8. 29.ⁿ Ioh. 3. 17.

mer

Chapter 1. verse. 3. 4.

mer, but it was implied in it: So in the verse going before, should not perish, but haue everlasting life. ^o No man taketh it from me, but I lay it downe of my selfe. I giue them eternall life, and they shall neuer perish. This custome of speech vsed also by his Lord and Master, did our Euangelist followe, that wee might the rather belecue, and remember that, he writ.

Ver 16.
o Ioh. 10. 18.
Ver. 28.

Thus by the examining of the words, wee are come, at the last, to vnderstand the Euangelists meaning: which is this; that *all things whatsoeuer, which had any beginning of being (as all things had, except God onely) had that beginning, and being of theirs from the word, or Sonne of God.* There is nothing so glorious in heauen aboue, nothing so meane on earth belowe, nothing so hidden, & vnknowne in the depth of the Sea, but had his whole being from our Sauour Christ. From him they all receiv'd their substance, and nature; from him they had their qualities, and properties; by him all things liue, that haue life; by him all things moue, that haue motion; by him all things are, that haue any being. But let vs consider these matters more attentiuely: First, in generall; then particularly. And because I haue, once or twice already, made mention of a place in the Prouerbes, where this Sonne of God is brought in by Salomon, calling himselfe, by the name of wisdom, and shewing his admirable wisdom by the workes of the Creation, I will begin with his owne report, as it is there described. *When hee (that is God the Father) prepared the heauens, I was there* ^p (sayth this diuine wisdom) *when he set the compasse vpon the deepe; when hee established the Cloudes aboue, when he confirmed the Fountaines of the deep. When he gaue his decree to the Sea, that the waters should not passe his commandement, when hee appointed the foundations of the earth, Then was I with him a nourisher, and I was dayly his delight, reioycing alway before him.* But least any man should be so obstinate, that this testimonie cannot

p Pro. 8. 27.

Ver 28.
Ver. 29.

Ver. 30.

resolue

Sermon 3. vpon I O H N,

q Psal. 102. 25.

r Heb. 1. 10.

resolue, and satisfie him: I will adde hereunto, the witnesses of q another Prophet, who calling vpon the Sonne of God, speaketh thus of him; *Thou hast afore time, layd the foundation of the earth, and the heauens are the worke of thy hands.* If you doubt, whether this bee spoken of the Sonne or no, the holy Ghost shall assure you that it is, by the pen of Saint^r Paul; who alleageth this place, and applyeth it to our Sauour Christ; Of whome also hee had affirm'd a little before, that *God made the world by him.*

s Gen. 1. 1.

t Act. 14. 25.

u Isay. 37. 16.

x Ier. 32. 17.

It may be, some man would knowe the reason, why our Euangelist, being to describe our Sauour, as the Creator of the world, doth not vse the same kinde of speech, which *Moses* doth, and which also is common in the Scripture, to that purpose. Why doth hee not more particularly recite the things, that were created by him, and set out his glory therein at large as *Moses* doth? I will tell you, in as few words, as I can. And first I say of both questions together, that therefore Saint *Iohn* did not speake either so, or so largely, as *Moses* had done before, because *Moses* had so done, and his purpose was not the same, that *Moses* had in his writing. More particularly, and more plainly, I say farther of the former doubt; first that it is true, and manifest, that whereas^t *Moses* named expressely *the heauen, and the earth*, our Euangelist sayeth in generall, *All things*. It is also cleere, and certaine, that ordinarily in the Scripture, where God is spoken of, as a Creator, there the same things are mentioned. Wee heard erewhile seuerall places to that purpose; you may finde more at your leasure. Wee preach vnto you (sayth^t the Apostle Paul to the men of *Lisra*) *That yee should turne from these vaine things, to the liuing God, which made heauen and earth.* So^u sayth *Hexekiah*, *Thou art God alone ouer all the kingdomes of the earth, thou hast made the heauen, and the earth.* So^x *Jeremiah*; *Thou hast made the heauen and the earth, by thy great pow-*

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er: yet saith our Euangelist; *By him were all things made.* Why so; As well because by these words, all that *Moses* sayd, might and would easily be conceiv'd, as also for that he would haue euen those things to be vnderstood whereof *Moses* had made no expresse mention. Therefore also doth y the Apostle *Paul* speake otherwise of the creation, then *Moses*, where hee sayth of our Saviour Christ, *By him were all things created which are in heauen, and which are in earth, things visible and invisible, whether they bee Thrones, or Dominions, or Principalities, or Powers;* then follow the very wordes of our Euangelist, *All things were created by him.* Thus hath Saint *Paul* taught vs how to expound Saint *Iohn*, *All things visible, and invisible.* Of the later, *Moses* sayth nothing expressly; but rather by his particular description of the visible parts of the world, seemes to tell vs, that hee spake of them onely. So might our Euangelist also haue been vnderstood, if hee had so spoken; whereas now wee are to expound him of both, according as the Apostle directs vs. But why doth not Saint *Iohn* (at the least) follow *Moses* course, and describe the particulars at large? Because *Moses* was the first, that euer writ that historie of creation, and writ it of purpose, to giue knowledge of it to all posteritie: But our Euangelist neither needed doe that, which which was perform'd so excellently, so long before, by another; and intended, not to set out the historie, but rather to apply it to the present occasion. Hee had also a more worthy matter to handle, whereunto hee hasted, the redemption of the children of God, by the promised *Messiah*, our Lord and Saviour Iesus Christ.

Give mee leaue I pray you a little to consider the glorie of our heavenly redeemer, and to insult ouer all such miscreants, Iewes, and Turkes, as despise his gracious offer of saluation, and refuse him, as not worth the trusting in. Whom dost thou contemne? whose helpe doost

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doest thou thinke scorne of? Canst thou not beleue in him, when thou considerest him in the Virgins wombe? yet beleue in him, when thou beholdest him in the bosome of God? what could he be, but mortall, that was made of mortall flesh? Nay, rather, what could hee bee, but immortall, that made both flesh, and spirit? Thou sayest, *Hee is accursed, that maketh flesh his arme;* and can hee be blessed thinkest thou, that refuseth to make God his strength? Shall the clay say to the potter, Thou art of no power? Shall not so presumptuous a Clod of bak't earth, bee broken all to peeces, and beaten to dust? That thou liuest, mov'st, breath'st, that thou art, that thou canst bee thus ynthankfull, it is his and only his goodnes. What doost thou plotting, and deuising to ouerthrow his religion? Beholde, hee will take away thy breath from thee, and then all thy thoughts shall perish. Doest thou not quake and tremble at the fearefull sound of the thunder, that hee made? Doest thou not flee away, & hide thy face from the flashes of lightning, that come from him? * Doost thou not knowe, that it is hee, that giues thee Corne, and Wine, and Oyle, and multiplies thy siluer and thy golde, which thou wastest in making warre against him? How long wilt thou proceed to harden thy wicked heart, to thine owne destruction? The weakest, and meanest of his creatures, ^a Flies, and Lice, are stronger then all thy bandes of Ianizaries.

* Ose. 2. 8.

^a Exod. 8. 15.
25.

If the meditation of our Sauour Christs Almighty power, in creating all things, will preuaile nothing at all with them, but to ^{enrage} ~~incourage~~ them the more; let vs leaue them to his iust indignation; and apply the knowledge of this doctrine, to the encrease of our owne faith, and comfort. And first, let vs hearten our selues against the reproches, and scornes of the weake and ignorant world. They beleue not in Iesus Christ. Noe maruaile. For they see him not, but in the wombe, in the manger, on the Crosse, in the graue. They see but a peece

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as it were, or rather the bark only of the tree of life. But we to whom the same Lord, that created the eyes of our bodies, & the naturall light of our vnderstanding, hath giuen also the supernaturall light of faith, beholde him a farre off, euen beyond the beginning of the world, and looking through the rinde of his humane nature, see the pith, and substance of his everlasting Godhead; not what it is, but that it is. Why shuld it be thought strange for men to relie wholly vpon him, that made them? Let me reason with you a little. If a Clocke or Watch, a curious peece of worke, had vnderstanding to consider its owne nature, and to knowe the workeman, that forg'd and fram'd it, to whose keeping, thinke you, would it committe it selfe, rather then to his, that knew best how to preferue it, because hee deuise'd and made it? Is not euery man desirous to haue that gardiner, if it may be, to looke to his herbs, flowers, knots, arbors, and his whole ground, the excellencie of whose skill he sees continually before his eyes, in the beautie and growth of the things, hee hath fashioned, and planted? And shall not wee rest, and relye vpon him, that created vs? If the skill, and strength of some workeman bee inferior to other of the same trade; yet his loue and affection to his owne worke, & the care of his reputation, will make him able aboue his power. If that Clocke or Watch I spake of, could finde it selfe decayed in any part, the teeth of the wheelles or pinions to bee ouerworne, the axel to bee growne too thin, or any thing to be displaced, would it not seeke, and call for helpe of the maker? I might say the like of the garden. Who is fitter to amend whatsoeuer is out of order, then hee that first set it in that order? To whome then should wee seeke for ayde? but to him, that hauing created vs, is therefore able, and willing to restore vs to our former, & if it please him, to a better estate.

Wee see how agreeable it is to reason, that he, which made man, after his owne image and likenes, should re-

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*Sermon 3. vpon IOHN,**b Psal. 72. 25.**c Isay. 1. 2. 3.*

fresh it being decayed, and restore it being lost. Wee see also, that the same reason teacheth vs, that as many, as desire to bee made partakers of that, for which they were made, must depend vpon him, by whom they were made. Therefore may wee truly say vnto the Lorde; *b Whom haue wee in heauen, but thee? wee haue desired none in the earth with thee.* But if the hope of so necessarie, & assured succour bee not sufficient to drawe vs to him, that offers himselfe to repaire his owne workmanship: yet let the consideration of our duetie waigh so much with vs, as to make vs yeelde obedience to our Lord and Maker. There is nothing more common in the Mouthes of men and children, then that God made all other things for the seruice of man, and man for his owne seruice. Yea, to whom doth it not seeme vnreasonable, that the creature should denie obedience to the Creator? Doo you not heare the Lord complaining of this by the *c* Prophet *Isay*; as of a monstrous, and vnnaturall impietie? *Heare O beauens, and hearken O earth; for the Lord hath sayde, I haue nourished, and brought vp Children: but they haue rebelled against mee. The Oxe knoweth his owner, and the Asse his maisters Crib; but Israell hath not knowne, my people hath not understood.* Are wee more brutish then the Oxe, more dull then the Asse? They relye on them, by whome they haue their meate; Do wee refuse to rest on him, by whome wee haue our whole being? If they should be giuen over by one maister, they would soone bee found by another. If the Lord our Creator leaue vs to our selues, there is no second, that can sustaine vs, but wee shall immediately fall to nothing. Bee not a-frayde then, least thou should'st bee sham'd, when the foolish world shall condemne thee, for beleeuing in Iesus Christ. Aske them boldly, if the creature may not, or ought not to put his trust in the Creator. Let them tell thee, whether they doe not thinke it iust and reasonable, for the workmaister, to haue all command

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ouer the worke. Thou find'st they selfe to bee wholly out of frame and order: to whome should'st thou goe to bee amended, but to him, that form'd thee? Thou art not able to attaine to the ende, for which thou wert created; who can better, or who will gladlier direct thee, then hee, that appointed that ende for thee? Hee lookes thou should'st seeke vnto him; hee calls thee, to come vnto him. Hee commaundes thee to trust vnto him. As hee hath made thee a man on earth by creation: so hee will make thee a Saint in heauen by regeneration.

What doost thou vexing, and troubling thy selfe (poore soule) with the continuall sight of thy present deformitie? I was indeed (sayst thou) beautifull, and glorious: but I am deformed, and loathsome. I had once the liuely image of him, that created me, true holinesse and righteousnesse: but I haue now the ougly pourtrature of him, that deceiued mee, euen sinne, and wickednesse. If onely the colour were decayed, it might happely be refresh't. But when the very forme is perished, there is nothing left to bee repayred. O miserable and wretched that I am; Not onely to lose that happinesse which can neuer bee recouered, but also to fall into that miserie, which can neuer be remedied. Which way shall I turne my selfe? or to whom shall I flee for succour? It is high time to minister some comfort, when the party is so well prepared to receiue it; especially since it may so easily be had. Doo'st thou aske, to whom thou shalt flee for succour? To whome else, but to him that offers it? As for the feare of, I know not what impossibilitie to recouer so great a losse, remember by whom all things were made, and thou shalt see how much thou art deceiv'd. Thou hast lost the perfit beautie thou hadst bestowed on thee, in thy creation: But hee that gaue it, hath not lost his power, to bestowe new on thee. Is the colour faded? Hee can lay on

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a fresher, and set an amiable glosse thereon. If the whole forme be perisht, that there remaines no one line, or place of a line to bee discerned: yet hath not hee, that created it, forgotten what it was. Is it harder for him to make thee righteous, then it was to make thee? Can not hee, that created the soule it self, enrich it with qualities be seeming such a substance? Hee that made the light to shine out of darkenes, can make the sowrest crabstocke, beare most sweete fruite. Hee that created thee, when thou wert not, can create true righteousness in thee when thou art most vnholly. But, let vs consider this worke of the creation more particularly: and first, that our Saviour Iesus Christ was the Creator of those inuisible Creatures, which we call Angels. Looke you for prooffe of this point? *By him were all things made* Or if that content you not, reade that which followes. *And without him, was nothing made, that was made.* Then if the Angels were not made by him, either they haue no being at all, or, at the least, had no beginning of their being. The last is vnpossible. For they are seruants to the Lord, who only is eternall, and ^d *Doe his commādemēt, in obeying the voice of his word.* And indeed thence haue they their name. For what is an Angell, but a messenger imployed in the dispatch of some businesse? ^e *He shall send his Angells with thee*, saith Abraham to his seruant: and againe, *The Lord, before whome I walke, will send his Angells with thee, and prosper thy Iorney.* The books of the old Testament are full of examples, to this purpose. Yea, the new also affords not a few. ^f *The Angell of the Lord appeared to Ioseph in a dreame, once, twice, thrice.* ^g *There appeared vnto Zachary an Angell of the Lorde.* Therefore it is out of all question, that the Angells had a beginning of their being by creation: and whatsoeuer had so, tooke that beginning from him, *without whome nothing was made, that was made.* In the acknowledgment of this; ^h *when the Lord brings his first begotten Sonne into*

^d Psal. 103. 20.

^e Gen. 24. 7.

^f Mat. 1. 20.

2. 13. 19.

^g Luk 1. 11.

^h Heb. 1. 6.

the

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the world, he saith, ⁱ And let all the Angels of God worship him.

Wil you see this homage as it were, and seruice perfor-

m'd? Before his conception, ^k the Angell Gabriell was

sent to giue notice of it. After his cōception, before his

birth, ^l an Angell appeared to Ioseph, to testifie, that

his conception was by the holy Ghost. Presently after

his birth, ^m the Angell of the Lorde brought newes

therof, to the Shepheards about Bethlehem; Yea, straight

way, there was with the Angell, a multitude of heauenly

souldiers, praying God, for his comming into the world.

Which was the mysterie, that the Angells (as ⁿ Saint Pe-

ter tels vs) desired to behold. After his temptation in the

wildernesse, ^o The Angels came and ministred vnto him.

I might go forward in this kinde: but what needes it?

His they are, and at his commaund to bee imployed.

The Sonne of man shall send forth his Angels; ^p Hee

shall send his Angels with a great sound of a Trumpet.

Wilt thou take a view now of some little part of thy

happines, by beleeuing in Iesus Christ, the maker of all

things, and namely of these holy Angels? Looke a-

bout thee then, and behold them guarding thee, and at-

tending vpon thee, on euerie side. ^r Hee hath giuen his

Angells charge ouer thee, to keepe thee in thy wayes. They

shall beare thee in their hands, that thou hurt not thy foote a-

gainst a stone. It is thought to be a goodly matter in the

world, for a man to be waited on, with a great traine of

his followers: people gaze vpon such an one, and hee

himselfe oftentimes, dotes vpon his owne greatnes. So

many proper men, in so braue liueries, decked with

rich cognizances of filke, siluer, or golde; clad in vel-

uet, or Satin; set out with chaynes of golde, scarfes, &

brooches; armed with gilt rapiers, and daggers; in a

word, what can bee supposed to bee wanting, either for

glorie, or for safety? Shall I compare one of these won-

ders of the world, with a poore Christian, that beleueth

truely, and soundly in Iesus Christ? Thinke not scorne

ⁱ Psal. 97. 7.

^k Luk. 1. 26.

^l Mat. 1. 20.

^m Luk. 2. 9.

ⁿ 1. Pet. 1. 12.

^o Mat. 4. 11.

^p Mat. 13. 41.

^q Mat. 24. 31.

^r Psal. 91. 11. 12.

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of the comparison, whosoever thou art. All the brauerie of thy gallantest followers, is but beggerie, being compared to the glory of the meanest of his attendants. The gold, and siluer of thy Retinue glisters in the eyes of them, that gaze vpon it. Thou hadst need haue a faire day, and a bright shunshine, or else halfe thy shew will be vtterly lost. It is not so with him, whom thou despisest; one of his Angels is able to inlighten any place in the darkest night. *As the Shepheardes were watching their flockes by night, the Angell of the Lord came vpon them, and the glorie of the Lord shone about the.* What is become of thy glistring in the night time? Torches and candles are the light of thy glory: take them away, and all is nothing. There is not so much ods betwixt a black flint, & a well watered diamond, as betwixt the least glimpse of the Angels brightnes, and the greatest light of thy seruants brauerie.

f Luk. 2. 9.

t 2. King. 6. 17.

u Dan. 7. 10.

x 2. King. 19. 35

Doozt thou boast of thy multitude? How canst thou for shame, if thou remember, how the Prophet *Elisha* was attended? *Behold the mountaine was full of horses, and Charets of fire round about Elisha.* Dost thou heare? *The mountaine was full.* Alas, a little hill will holde all thy followers. Thou art faine to stretch them out to the vttermost, by two and two, that they may make some shew. The Prophet had the mountaine full. *Hee hath giuen his Angels charge ouer euerie one of his children.* He names no certaine number, that wee may knowe the charge is common to all. And though all cannot bee in all places, at once; yet is no place without great multitudes of them. *Hee hath thousand thousands ministering vnto him, and ten thousand thousands standing about him.* But admitte (as some men teach, I thinke without sufficient warrant) that euery man had his proper Angell, and no more; many thousands of men might not bee compared with such a guard, for safetie. * The Angell of the Lord went out, and slew, in one night, an hundred

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hundred fourescore and five thousand in the Camp of the *Affyrians*. Yea, the very appearance of an Angell, is not without dread, and terror. *y When Zachary saw the Angell, hee was troubled, and feare fell vpon him.* So was the Virgin *Mary*: so were the Shepherdes. And yet the messages they brought to these, were full of comfort and ioy. To **Zacharie* word was brought by the Angell, *That his prayer was heard.* The Angell assured the holy Virgin *That shee had found fauour with God.* And hee that came to the Shepherds, *Brought them tidings of great ioy, that should be to all the people.* If his presence were fearefull to them, for whose comfort hee was sent, what will it be to them, against whome hee comes as an Enemie, for their destruction? Who then would not cast himselfe, for his protection, and saluation, vpon him, that was the Creator of these glorious and mighty Angels? Wouldst thou be honorably attended? Behold, the Angels ready to waite vpon thee. *a For they are all ministring spirits, sent foorth to minister, for their sakes, which shall bee heires of saluation.* Wouldst thou be safely guarded? *b The Angels excell in strength.* *c Beholde, therewas a great Earth-quake, for the Angell of the Lord descended from heauen, and came and rowled away the stone from the doore of the Sepulchre, wherein our Sauiour was buried and sat vpon it: and his countenance was like lightning, and his rayment white as snowe: and for feare of him, the keepers were astonied, and became as dead men.* What if they bee not ordinarily to bee seene? Is it not enough, that wee are assured by the holy Ghost, in the Scripture, that the Lord hath giuen them charge ouer vs? Many and many times are wee defended, and guided by them, though wee see them not. As the Diuell laboureth all hee can, to drawe or thrust vs into daunger: So doe they striue against him, to keepe vs from it, or to pull vs out of it. How many times haue wee beene stirred vp by them, to the seruice of God, and the workes of

y Luk. 1. 12.

Ver. 29.

G 2. 9.

* Luk. 1. 13.

Ver. 30.

G 2. 10.

d Heb. 1. 14.

b Psal. 103. 20.

c Mat. 28. 2.

Ver. 3.

Ver. 4.

*Sermon 3. vpon I O H N,**d Psal. 34. 7.**e 2. Chr. 9. 15. 16**f 1. Sam. 16. 14**g Psal. 78. 49.*

our calling? How often haue they made vs remember, and see, that wee were entring into the way of destruction? It is indeede, the blessed spirit of the Almighty, that inclines our hearts, and affections, to like of, and yeelde to holy motions; but the Angels are they, that ordinarily make these motions. Beleeue then in Iesus Christ, and thou art presently furnisht of a most sufficient guard, both for state and strength. *d The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.* King Salomon in all his royaltie, in the midst of them, *e* that carried 200. targets, and 300. shieldes of beaten golde, was not so richly, nor so safely guarded: such honour, such securitie doth beleeue in Christ procure all true Christians, how meanelly soeuer the worlde account of them. It will here perhaps bee demanded by some, whether those wicked spirits, which we commonly call Diuells, be of the number of those Angelles, or within the compasse of those *All things*, which, the Euangelist sayth, were made by Christ. But the question is aunswered already: because these spirits are not God, and yet haue a true being, it must needes bee, that they tooke their beginning, by Creation, from him, *Without whose nothing was made, that was made.* Besides, it is not vnknowne (I thinke) to any man, that these euill Angelles, are all one, for the substance of their nature, and being, with those other holy, and glorious spirits: yea, the Lord doth vse them oftentimes, as executioners of his iust wrath, vpon the wicked. I will not stand to inquire, whether euer hee doe imploy those his Angels of Light, in any such kinde of seruice or no, or whether this office bee put off to those euill spirites onely: once, it is a matter out of doubt, that these later are sometimes so imployed. *f The spirit of the Lord departed from Saul, and an euill spirit sent from the Lord vexed him.* And of the Israelites it is sayd, in *g* the Psalm, *That the Lord cast vpon them the fiercenes of his anger, indignation, and wrath,*
and

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and vexation by the sending out of euil Angels. Such was that lying spirit, which offered himselfe to deceiue *Ahab*, by the mouth of his false Prophets. As for that wickednesse of theirs, which now, by long custome, is as it were turned into nature, and hath taken so full possession of them, that they are vtterly reprobate to all goodnesse; it was not made with them, but bred and brought in by them; they receiued not that corruption with their nature, but by their choise of euill corrupted their nature. Their estate by creation was happie, their nature holy. ⁱ But they kept not their first estate, but left their owne habitation, as Saint *Iude* tells vs: and as ^k the Apostle *Peter* plainly saith, *They sinned. The Lord found no stedfastnesse in them*, as ^l *Eliphaz* affirmeth in the booke of *Iob*. They are now euill, and nothing but euill: but from the beginning they were not so.

^h 1. King. 22. 21.
22.

ⁱ Iud. 7. 6.

^k 2. Pet. 2. 4.

^l Iob. 4. 18.

Yes saith one, euen from the beginning: witnesse our Sauour himselfe, who doubteth not to affirme, that *The deuill hath beene a murderer, from the beginning*. What? From the beginning of his creation? That were indeed to make God the author of sinne, properly and immediately. But how should the Diuell bee a murtherer, when as yet there was none, whom he could murther? yea after that *Adam* was created, which certainly was after the creation of Angels, who were in all likelihood the beginning of Gods workmanship, the Diuell was not yet a murderer? For *Euah*, by whome he preuailed to the destruction of *Adam*, and her selfe, with their whole posterity, was not yet framed. But as soone as the Diuell had seene the man, and the woman, his malice against God, & his enuy at their present happinesse, and future glory, made him attempt that murder, which he so soone committed. So that *from the beginning*, is nothing else, but from the first time, that hee had opportunitie to doe a murther. I deny not, that hee was ready enough before, to haue done the like; but our Sauour speakes of that

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actuall murder. Neither yet doe I graunt, that hee was naturally so inclyned, by reason of any euill, created in him. But this I say, that being holy by nature, hee wilfully rebelled against God, before the creation of *Adam*, and by that rebellion of his defaced in himself the Image of God, in which hee was created; and was giuen vp by God, to his owne wicked heart, without hope or possibilitie of recouerie. This (in part) our Sauour himselfe, in that place, signifieth; when hee addes, immediatly vpon the former words, that *Hee abode not in the truth*. For by this speech hee doth imply, that hee was first in the truth. Let vs not bee afraide then to confesse, that the Sonne of God made the Diuell: but let vs knowe, and remember, that hee made him not a diuell. Hee is a *Spirit* by creation; an *euill spirit* by declining from that puritie, wherein hee was created. His being is from the will of God; his being euill from his owne will. But that, which concernes vs especially, in this matter, is this, that how great soeuer his power seeme to bee, in the world, how extreame soeuer his malice bee against God, how desirous soeuer he bee of our destruction; yet hee, in whom wee beleue, that did create him, both hath him at cōmand, as a creature, and would neuer haue created him, if hee had not beene able to bring his owne purpose to passe, for the saluation of those, that trust in him, in despite of *Satan*, and all his instruments. Therefore take courage to thy selfe, who soeuer thou art, that hast committed thy selfe to Iesus Christ, to bee saued by him. Dooth Satan rage against thee? Dooth hee beleger thee, on euerie side? Dooth hee come with open mouth, like a Lion, to deuoure thee? Hee that made him, and thee, knowes his strength, and thy weakenesse. Sooner shall hee burst himselfe with swelling enuie, or fret himselfe away to nothing, with bootelesse anger, then separate thee, from thy Lord and Sauour Iesus Christ. Hee

loue,

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loue thee, for the first creation; a thousand times more for the second generation. Though thy first righteousness was lost by sinne, thy second grace shall overcome sinne. But let vs proceede to the creation of visible things.

Whereof I shall neede to say the lesse, because they are (generally) so well knowne to all men, and described somewhat largely in the hystorie of the creation. Yet thus much I may, and must say; that if wee did more aduisedly consider, either the whole frame of the world, how each part serueth and beautifieth other, or the particular creatures, euerie one by themselves, wee should discern the power, and wisdom of the Creator, in a farre more excellent sort, then euer yet wee sawe it. But I will not enter into so large a fielde, least the varietie of most admirable workmanship make mee forget my selfe, and stay mee too long, in the course of my present iorney, to the ende of this whole verse. Onely I will commend to your priuate meditation, for this purpose, the later ende of the booke of *Iob*, from the beginning of Chapter 38. to the ende of 41. Where the Lord himselfe, from heauen, thunders out a wonderfull description of his diuine power, and wisdom, in the varietie of his workes, and the incredible strength of some speciall creatures; to the vtter confusion of ^m the wicked *Maniches*, who blasphemously gaue the glorie of these wonders to an Idoll of their owne senselesse deuising, and setting vp. But they, that haue either the light of true reason, or the direction of the holy spirit, cleerly see, and willingly acknowledge, that the least, and meanest creature in the world, could neuer haue beene, but by the infinit power of God; and being is a sufficient prooffe of that power, by which it is. This I speake the rather, because ⁿ some learned fooles, being inforced by the light of nature, to discern the Crea-

*m August. de
hares. cap. 46.*

*n Auerroes
aly.*

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tor in the creatures, and yet being not willing to assent to the truth of Religion, in the Scripture, haue presumed to denie both the creation, and prouidence of God in the smaller, and inferiour creatures, and in ordinary matters of no great moment. Why so? Because (forsooth) they were too base for God to make, or meddle with. O the nicenesse of vaine men! As if the Sun that shineth out of the heauens, were defiled, or abased, by casting of his beames vpon any place, though neuer so homely, or vncleanly? But of the prouidence of God, vpon some fitter occasion hereafter. For the creation of such small and meane creatures, wee haue authoritie of Scripture to assure vs, they are G O D S workmanship; and strength of reason to proue, that they are worthie to bee acknowledged for his.

o Gen. 1. 20.

Ver. 24.

p Gen. 3. 14.

9 Psal. 148. 10.

And for Scripture, what better warrant can wee desire, then the testimony of the holy Ghost by o *Moses*, in the report, he makes of the first creation. God said, *Let the waters bring forth in abundance, euery creeping thing that hath life.* And of the earth afterward; God said *Let the earth bring forth the living thing, according to his kind; cattell, and that which creepeth.* There is not any creature in the Sea, or on the Land, of lesse woorth, then that, which creepeth. Is it not a part of the Serpents punishment, to go on his belly? p *Because thou hast done this, thou art accursed aboue all cattell, and aboue euery beast of the field: vpon thy belly shalt thou goe, and dust shalt thou eat all the daies of thy life.* Is there any baser food, then the dust of the earth? And yet that is the ordinary meate of such thinges, as craul vppon the land. As for those, that creepe in the water, mudde and slyme is their ordinary sustenance. Yet are both the one, and the other, created by the Lorde. Therefore also haue they their part, in praising, and magnifying their heavenly creator. 9 *Beasts and all Cattell, creeping things and feathered*

foules.

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fowles. Yea they are not only the creatures of God, but (howsoever for a time they were ceremonially vncleane) by nature cleane, & good. So did the Lord himselfe teach and informe *Peter*, by a voice from heauen. The holy Apostle was hungry, and while meate was dressing for him, fell into a trance, wherein he saw a vessel come downe from heauen, in which were amongst other creatures, creeping things. Then there came a voice to him, willing him to kill and eate. Is not this a sufficient prooffe of their creation and cleanness? They came now downe from heauen, and *Peter* was will'd to eate of them. But *Peter* remembring that they were forbidden to be eaten, as vncleane, began to excuse himselfe. The Lord to cut off all obiections, answers him againe. *The thing that God hath purified, pollute thou not. This was so done thrice* saith the Text. Why so often? but that all doubt of their vncleanness might be cleane taken away.

Well, say you: let them be cleane for vse, especially in a case of necessity; yet they are not worthy to be held for the creatures of God. Not worthy, and yet haue being, mouing, and life? Any one of these were sufficient to make them shew some part of his greatnesse, from whom they are. Take the least of the 3. Is there not an infinit difference betwixt not being and being? Or can any power, lesse then infinit, giue being, where there is none? Do not all things as it were, speake, & sound out the excellency of being, when they feare, and strue against nothing more, then least they should not bee? What hath made some profane wretches, that had no hope of life, after their death in this world, to wish, that they might liue, though it were but in the forme & nature of Todes or Spiders? It is an old, and true obseruation, euen of the heathen, that euery thing is naturally desirous to continew its being, by all meanes possible. But these fond wise men shall be condemned, by some

Act. 10. 10.

verse. 11.

12.

13.

14.

15.

16.

like

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(Exod. 8. 19.

like themselves. Let vs heare *Pharaohs* inchaunters giue in their verdict. When they all crauled with lice, & saw that God, who had suffred the Diuel, for a time, to deceiue them with vaine shewes, would no longer endure his and their damnable presumption, they cried out to *Pharaoh*; *This is the finger of God*. Surely, if making lice of dust, be not dishonourable to God, but the wretched forcerers are inforced to acknowledge his power in them, what madnes is it, to deny him the creation of the smallest, and meanest things? Yet I would not be so vnderstood, as if I thought, that euery kinde of such creatures, was made at the first creation, within the compass of those six daies. It is enough for vs to belecue, and acknowledge, that all things had their being from God; both for their nature, and their properties, and that no kind of creature hath bin, is, or shal be, at any time, bred, but according to the appointment of the Lord, and by the meanes, which he from the beginning ordained, & fitted to that purpose. Thence it is, that diuerse living creatures are daily bred of dust, mudd, flyme, and such like: Not as if these things fell out thus, by chaunce, or arose from the nature of these matters, without the foresight, & foreappointment of God the creatour of them. Nay rather, therefore did he so temper, and order these things, because he had decreed to haue such creatures bred of them from time to time.

(Isay. 7. 11. 12.

Let vs come yet neerer to these dainty ones, and (if it be possible) giue them a full and perfect view of their error. Me thinkes their dealing with God in this matter, is much like to that of *Abaz* in another case. Whome when the Prophet willed to aske a signe for his assurance from the Lord, his tender heart would not bee so bold with God; *I will not aske* (saith *Abaz*) *neither will I tempt the Lord*. He durst not (forsooth) aske the Lord; but he durst refuse to obey the word of the Lord by the Prophet, when he was commanded to aske a signe. In

like

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like sort these men, that are so iealous of Gods glory, will not graunte that hee should bee the maker of such meane things. But in the meane while, they are not afraid, either to deny him to be the fountaine of al being and so to make him no God, or else to ascribe these creatures to some chaunce or necessity, not before determined by him; and so put him then as it were to his shifts, to make the best of that, which he cannot otherwise helpe. But if these curious men would imploy that time and study, in searching the nature, & parts of these little despised creatures, which they bestow in deuising idle, and foolish arguments, to bewray their bold ignorance, they should find more cause to wonder at the wisdom of God, in their smalnesse, then to deny him to be the maker of them, because of any imagined basenes. Is there not beauty in a cleare diamond, though it be but a sparke? May there not bee singular workmanship shewed, in the caruing of a ladle or potlid, or some other thing of meaner service? How much would bee giuen for *Myrons* Fly sitting on a Charriot, & cowering it and the horses with her wings & body? But what are all these, and as many such like deuises, and peeces of workmanship, as can be imagined, if you compare them, with these little creatures? Didst thou neuer see a worme, or fly so little, that thou couldst hardly discern it with thine eye, though thou lookedst earnestly vpon it, which yet mou'd, and crept, turn'd and return'd this way and that way, with no slowe pace? If thou couldst possibly take a view of the parts of these creatures, with what admiration of them wouldst thou be rauisht? The Anatomy of such a worme would be no lesse wonderfull, then the opening of a Whale, or Elephant. What should I speak of the Bee, or Silkworme? Where is the Architect or spinster to be found, that can match the curious frame of the one, or the small and even thrid of the other? But whither doth the wondring at these creaturs

draw

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drawe me? The farther I goe on in this course; the more, & more way I see still before me, and am neuer a whit the neerer my iournies end. I will turne aside therefore into that path, which leades vs to a place of strength & comfort.

Hast thou aduisedly confidred, that Iesus Christ thy Sauour, is the mightie and wise creator of all things? I cannot doubt then, but thou manifestly discernest, that thou art sufficiently provided of all necessaries, that belong to this presēt life. They are his by creation, whose thou art by regeneration. The interest, thou hast in him, conueies vnto thee a iust, and strong title to all the comforts, and pleasures of this life. Hee himselfe hath no need of them; for he is *God al-sufficient*. Els, hee neither could, or would haue indured to bee without the vse of them, from all eternity, till within these 5600. yeares. What then? Were they provided for his enimies, that his friends might want? *He maketh his Sunne to arise on the euill indeed, and sendeth his raigne on the vnjust*. And not on the good, and iust? Hee prouideth for both; but with a diuerse affection. Is it not daily seene, that Princes feed, and cloath them (if neede require) that are cōdemned to death for their misdeedes? Why so? Because they meane to make their loue of Iustice knowne to al men, and to powre on such malefactors the shame, they haue deserued. The Romane Generals had an especiall care, in all their conquests, to haue the principal of their enimies aliue, that they might afterwards leade them in triumph to shew their glory. So doth the Lorde deale with the great, and mighty wicked ones of the world: He feedes them with the best and daintiest meate, hee cloaths them with the costliest, and gayest apparell, hee sets them out as it were to shewe, that all men may take notice of them; to the ende, that at the last, hee may triumph ouer them the more gloriously. Thou, that beleeuest in Iesus Christ, perhaps farest hardly, and

u Gen. 17. 1.

x Mat. 5. 45.

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art meanelly attired. Well; rest vpon thy Sauour, that was the maker of all things. Hee can make supply to thee of all things, when hee will, and hee will when hee sees it best for thee. But it is his power, of which we now speake. The Deuill knew, and confest, that the Sonne of God was able to make bread of stones. But the Son of God told him, that *y* *Man* *lines not by bread only, but by every word, that proceedeth out of the mouth of God.* Lackest thou bread? The Creator of all things can provide it, in a moment for thee, or feed thee without it. Who maintained life, and strength in ** Moses*, and *a Elias*, when they continued, without any manner of sustenance, by the space of 40. daies, and 40. nights? Who kept the oyle in the cruse, and the meale in the barrel, that they wasted not? Did not this mighty Creator, thy Sauour Iesus Christ, *b* feed, and fill 5000. persons with 5. barley loues, & 2. fishes, & yet leaue 12. baskets full of broken meate remaining? What shoulde I say more? Hee that made all things, can furnish thee with all things; and so will doe, if thou put all thy trust in him, to saue thee.

*y Mat. 4. 3. 4.*** Exod. 34. 28.**a 1. King. 19. 8.**& 17. 16.**b. Ioh. 6. 9. 10. 11.*

There remaines yet one doubt: which I reserued, of purpose, for this place, though I had occasion to haue spoken of it before, in the interpretation of the later part of the Text. Some by *Nothing*, vnderstand *Sinne*, as if the Euangelist had meant to signifie that *Sinne* was made, without him that was the Creator of all things: but how then could this speech be true? If something were made without him, how were all things made by him? Surely if we take that diuision of the verses for good, and that sense for true, which they, that by *Nothing* will haue *Sinne* to be meant, approue and follow; wee may well be suspected, to make God the author of sinne. *That which was made* (say those men) *In him was life*: who would not conceiue this to be spoken of that, which went next before? Let vs make this a little plainer: Thus

they

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they read the text; *without him was made nothing. That, which was made, in him was life.* Is it not more reasonable to referre these last words, *That which was made*, to that *nothing*, which they say was made, then to *All things*, in the former part of the verse, as I noted before? If it had been the holy Ghostes purpose to sever these middle words, in sense, where hee speakes of *Nothing*, from the former, & in the fourth verse to speake againe of those *All things*, he would not haue said, *That, which was made, but those things that were made.* If then we take this *Nothing*, for something, which was made, without the creator, and by *Nothing* vnderstand sinne, wee affirme in the next words, that sinne was life in him. By *Nothing* therefore, *Sinne* is not meant: but the word must be takē as it properly signifieth, and this later part bee vnderstood as a deniall of the contrary to that, which was deliuered in the former clause.

Yet because the question, concerning the being of sinne, ariseth from the doctrine, which the Euangelist here propoundeth: It is requisit to say somewhat of it. *All things were made by him*; If all things then sinne too, vnlesse that be simply nothing, or be, of it selfe, eternall and infinit, as nothing is, but God only. Neither will it serue the turne to say, that *All things, that were made, were made by him.* For by these words, *that were made*, nothing is exempted from being made, but he only, that made all things, God almightie, the Father, the Sonne, and the holy Ghost. It seemes then, that sinne was made; & maker it could haue none, but him that made all things, that were made, that is all things, besides himselfe. Therefore sinne also was made by him. O blasphemy! God the author of sinne? How shall hee then condemne the world for sinne? For what is there, or can there bee from him, that is nothing, but goodnesse, which is not good? And shall men be iudged for that, which is good? Here, what the c Iudge himselfe saith; *They shall come forth that*

Iohn 5. 29.

haue

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haue done good, to the resurrection of life, and they that haue done euill, to the resurrection of condemnation. Be it far from the Lord (saith a faithfull Abraham) to slay the righteous ^{d Gen. 12. 25.} with the wicked: and that the righteous should bee euen as the wicked; be it far from him. And shall not the Iudge of all the world doe right? Therefore this must bee laid, as a maine foundation in diuinity, that sinne, whatsoeuer it bee, is no creature of Gods making. What if I through ignorance, be not able to make the point cleare? Shall it therefore be doubted of? I haue said enough already to proue the truth of the matter, that Sinne is no creature of God; I am now only to describe the nature of it to you, that you may be the better satisfied. If I sayle in this last parte, blame my ignorance, but doubt not of the truth.

What is sinne then? Our ^{e 1. Iohn. 3. 4.} Apostle answeres, that Sinne is the transgression of the law. For where there is no law ^{f ἀνομία} (saith another Apostle) there is no transgression. The word in ^{f Rom. 4. 15.} S. Iohn is larger, then that in S. Paul. Because the later expresseth only those sinns, which are committed, by doing that, which is forbidden: but the former condemnes all, whatsoeuer is not according to the lawe. Transgression is as much in english, and so is ^{παράβασις} the greeke word in S. Paul, as going ouer. The Apostle compares the law of God, to the pales of a parke, or to the bounds of a forest, or chafe, wherein the Deere are to remaine, and not to leap ouer them, or breake out into any other ground. Let them feed where they wil within, al is wel enough: But if they once passe the pale, or boundes, they haue faulted; and if they come short home, it is no more then they haue deserued. This going beyond their limittes, within which they should keepe, is a transgression, and offence. So is sinne, according to the Apostles word, he there vseth. Yet doubtlesse, though he meant especially to note that, which was best knowne, namely the dooing of euill; wee may not thinke, but it was his pur-

παράβασις
transgressio.

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b ἀνομία.

pose also, to signifie the leauing vndone of that good, which is commanded. I will make the matter plaine by the former similitude. Lette vs imagin instead of those pales, the lists, or barrs, that are at the end of some race, or gole; to which, all, that make triall of themselves, in that game, or exercise, must needes come, and beyond which they may not go. He that faints, ere he haue attained to the marke, is faulty, for leauing that vndone which he ought to doe: He, that runns out beyond it, makes a contrary fault, by doing that he should not do. Both transgresse; that is, breake the lawe of the game, though the later more properly, in respect of the word *transgression*. Our Apostle^h S. *John* took a word of larger signification, that comprehends whatsoeuer is otherwise, then the law requires: whether we fall short of the marke, that is set before vs, or fly beyond it, wee are still within the compasse of S. *Johns* reproofe; and our fact is a straying, or aberration from the lawe.

But whether we offend by too much, or too little, still the sinne is some act, or action, and is comprized in that vsuall distribution, thought, word, and deed. Thought is an action of the inward parts only, the braine, & the heart, or the vnderstanding, and the will. Word addeth to the former a second part, performed by the toong. Deed imployeth the whole body, or some members, or member of it, to the doing of some outward euill. All are actions, or deeds, to speake truly: but these later haue appropriated that name to themselves, because they haue an effect, that is most sensible, and knowne by feeling. I will keepe my selfe to the point in question: and though many things offer themselves to be spoken of; yet I will rest content with that, which belongs to my present purpose, reseruing all other matters to their seueral places, and iust occasions. Sin then (as we haue hitherto spoken of it) is nothing else, but an aberration, or straying from the law of God, by doing

that

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that, we should not do, or not doing that, we should do. Can there now bee any reasonable cause of doubting, whether sinne were created by God, or no? Who can imagin, that it was made by God? What being hath it, but as other actions of men, and Angells, which are their actions, and performed by them, and haue their being in the doing, and cease with the ende of doing? Shall I endeavour to make it plaine in the scuerall kindes of these Sinnes? First, for the omitting of that we are enioyn'd to doe; who sees not, that this is nothing, that hath any being in nature, but only a fayling in our duty? Neither are we, in this case, guiltie of hauing done euill, but of haueing left good vndon. In one word, here is no action at all, nor any substance, the author of the being whereof wee shall need to enquire after. Let vs come to the sinnes that are comitted. Whether we consider the inward thoughts of the heart, or the outward actions of the body, what finde we, that we may call a creature? The action, whatsoever it be, is his, that doth it. *Cain* murders *Abell*: *Indas* betraies his Lord, and Master. Is there any substance, or creature made by either of these actions? If you seeke for the auctors of the facts: they are well knowne. *Cain* commits the murder, *Indas* the treason. What doth God but continue the naturall strength, which he gaue them, whereby they are able to doe all such actions, as belong to such creatures. *Cain* hath power to giue a stroke, one or more, that may cause death. *Indas* hath power to bargain, and couenant with whom he will, to walke into what place he will, to kisse whome he will, to what ende himselfe list. It is no sinne to haue this power, but to vse it otherwise then we ought. That we haue it, it is from God; that we abuse it, it is from our selues. But this only by the way, least some scruple should arise in some mans mind, touching Gods actions in the sinnes of men. The conclusion is, that we haue as yet found no sinne, wherof God should be the maker. The hardest point is yet be-

Gen. 4.
k Luke. 22. 48.

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hind, concerning the inward wickednesse, and corruption of nature. For although I am perswaded, that the law of the 10 Commandements, is only the rule of our actions, teaching what we should, or should not doe, and not the patterne of our nature, shewing what wee ought to be: yet I am out of doubt, that this proneness to sin, and vntowardnes to al good, which euery mā findeth in himselfe, is iustly displeasing to God, because his image thereby is defaced; & iustly charged vpon vs as sinne, because by our fault, it hath seized on vs. Therefore taking this (for the present) as graunted; let vs examin the matter, & see whether there bee any thing, in this naughtinesse of our nature, which may be truly said to be the creature of God. First, it is out of all question, that the soule it selfe, in which this corruption resteth, is the workmanship of God; ⁱ breathed as it were by him into the body perfectly formed, in the creation of man. Whether it bee immediately created by him still, as I doe verily perswade my self, or come frō the parents, as the matter of the body doth, it is not much to our purpose, for the point wee haue in hand. It is enough for the thing, we handle, that wee acknowledge God to be the maker of it. Secondly, it is not to be doubted, but that, as the substance of the soule, so the qualities thereof also, proceed from the same God, as from their maker. For hee that ^m made man after his own image, and likenesse, made those faculties of vnderstanding, and will, and those qualities of holynesse and righteousness, ⁿ wherein that image only, or especially consists. Is it not thē to be feared, least we should make God the author of this naughtinesse, by which we are prone to euill, since it is a quality abiding in the soule? Some haue thought to shift off the matter, by denying, that the corruption of our nature is any thing else, but an absence of goodnesse, for want of which, wee can neither doe, nor desire ought, that is good. But this doth too much excuse the badnesse of our hearts, which are proclaimed e-

*Gen. 2.7.**m Gen. 1.27.**n Eph. 4.24.*

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very where in Scripture, not only not to incline to that, which is good, but to affect, and like of that which is euill; yea to be wholly bent to euill, and to nothing else.

o *The Lord saw, that all the imaginations of the thoughts of mans heart were only euill continually.* Therefore p the Apostle pronounceth of all men, that while they are in their naturall estate, not freed by grace, they are the seruants of sinne. And all such q *S. Iohn* calleth the children of the *Deuill*: and doubteth not to affirme, that the whole world lyeth in wickednesse. But what needes any more, or better prooffe, then that discourse, which the Apostle maketh, where he sets out the greuous misery of our corrupt nature, vpon experience, that he himselfe had, & that all men haue of their vntowardnesse to do good, euē after they haue receiued the spirit of regeneration, r *I see a law in my members, rebelling against the law of my minde, and leading me captiue vnto the law of sinne, which is in my members.* I leaue it to euery mans consideration, to iudge what wee are before grace, if we bee such after it.

o Gen. 6. 5.

p Rom. 6. 17.

q 1. Ioh. 3. 10.

r 5. 19.

r Rom. 7. 14.

15. &c.

If then this our naturall corruption, be more then a priuation, or absence of that righteousness, which was, and ought to be in vs, what is it, but an euill quality? If a quality, it must needes haue had a beginning, either with the soule, or after it. If so, from whom can it be imagined to haue had that being, but from him, that is the autor of all being? Wherevpon it seemes necessary to follow, that sinne is to be reckned in the number of those *All things*, that were made by Iesus Christ. But this was disclaimed before, as blasphemous. What shall we say then? Shall we deny that euery quality is made by God? How can wee possibly doe so, with any reason? For euery quality hath a being: and euery being is good. Neither is there any good, but from God, as the autor thereof: Else were not he the only true good; if there were any thing good beside him, which is not good by him. What remaines, but

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to affirme, that this *Corruption, or naughtinesse, is no quality?* How may that appeare? I will endeauour to make it plaine by a likenesse, or similitude. What thinke you of the distempers, that happen often times in the body? When it shakes, and quivers, with the cold of an ague? when it burnes like fire, with the extreame heate of a feuer? When it flowes with moysture in a drop sic? Are these alterations, new qualities created by God? Consider the rottennesse in an apple; or a consumption in the body, I speake of, or in any member of it. Can you conceiue how these things may bee, without the creation of any new quality? Imagin the like of that corruption, which possesseth the soule of man. Certainly, putrefaction, and rottennesse, are not qualities made by the Creatour; but rather corruptions of the naturall qualities, wherewith hee enriched, and beautified his creature.

What then? Are they nothing, but the priuation, or absence of that, which was giuen by nature? Yes sure. Take example of the apple before named. The colour, and tast of it may be gone, and all vertue to nourish; and yet the fruit not be rotten: The body of a man, or any other creature, may haue lost power to moue; yea life it selfe too, and yet not forthwith bee putrified, or fauour. *He stinkes before this time* (quoth *Martha* of her brother *Lazarus*) *for he hath beene dead foure daies*. The qualities of the soule, being things, that belong to the nature of it, according to the creation, alwaies continue with the soule; but they may be distempred, and disordered, without any new worke of god by creating other, instead of them. Marke I pray you a little, when a man by study attaines to the knowledge of any art, doth the Creator make such a new quality? Doth he not rather blesse him to the perfiting of that, which was at the first created in him? If this knowledge decay by any disease of the body, or by any carelesnesse of the minde, is the former

quality

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quality perhaps lately made, as it were vnmade againe? Or may we happely haue the like made, and mard from day to day? I might say the like of morall vertues. The reason is all one. You will say perchaunce; that you see not, how there can be any such corruption, in the qualities of the soule, as you discerne plainely to happen in the body. Surely, I confesse mine ignorance in the same point with you. Neither do I any way go about to shew how it is, but me thinks I see by good reasón, that it is so. If we had as much knowledge of the nature of the soule and the qualities thereof, as we haue of the body, and the humours therein, I doubt not, but we should as plainely discern the one, as we see the other.

Let all this be graunted, may some man say; that this naughtinesse of nature insues, vpon the committing of the first sinne, as a corruption of the created qualities, which the soule was indued withall, at her making: I would faine knowe, why this may not challenge God for the autor of it, as well as those creatures, which you confesse before, to take their beginning from the slyme, and mudde of the earth, and water mingled together. They come of the corruption of those principles of all bodyly things, at the least all vnder the moone; as these are said to be from the decay of those qualities: For the better satisfying of al mē, touching this doubt, I would entreat them to cōsider these manifest differences: First, that the Lord directly, and principally, intending the bringing forth of those creatures, as tending to the perfection of the world, accordingly fitted the nature of the earth, and water, that, by the power of the Sunn, such things might be formed of them.

But the wickednesse of our nature, being not in such sort appointed by God, but only vpon a supposition of the fall of man, by sinne; this corruption proceedes not from necessity of nature, but from the iust curse of God vpon all vs, that sinned. Secondly, it is farder to be

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observed, that those creatures so bred, become severall & distinct things from that, whereof they are bred; having a being in themselves, and no way depending on the slime, or mudde. So is not this corruption, we speak of, which hath no being, in it self, distinct from the quality; but so cleaves to it, that without it, it cannot continue one minute, no not so much, as in any reasonable imagination. A scion or grift, taken from a tree, and set in some other stocke, or prickt into the ground, may prove a diuerse plant, and tree, from that, whence it was cut. But a wen, or bunch growing out of the tree, though it receiue nourishment from it, and grow with it, is no new creature, nor substance by it selfe. So is it with those things that breede of slime, as with the grifts; so with the naughtinesse of our nature, as with vnnaturall swellings in trees, or living creatures. Thirdly (which I desire to haue markt) the Lord hath an especiall hand, in giving life to those forenamed creatures, and in framing their members, that they may be apt for motion. The Sunne, & slime, as it were afford, & temper the matter, wherof they are to be made: but the Former of it is God himself. May we auouch the like of that corruption, wherewith our nature is defiled? I trow not. God in Iustice will haue it to be, he doth not by creation giue it being. And thus much of the creation of all things, mentioned by our Euangelists; Now let vs consider, why hee doth here mention it, and what he intends to proue by it.

(Leontius in Io
esp. 1.

There are 3 severall opinions, concerning the Euangelists purpose in this verse, at agreeing with the words, & course of the Text; and such, as may well stand, each with other. For if we say, as some haue done, that Saint Iohn by telling vs, that *All things were made by him*, would exempt him from amongst the creatures, and sette him on the Throne of the Creatour: what say we, that is either vnworthie of our Sauiours honour, or not agreeable to the maine ende of this description? which is to

Chapter 1. verse 3. 4.

shew, that the promised *Messiah* had not his first being from the holy Virgin his mother. Neither doth this contrary the iudgement of those writers who think, that our Euangelist, following as it were the order of time, first shewes our Saviours diuinity, then his humanity; & in setting out the former, after hee hath told vs, what he was, before the beginning of the world, proceeds now to informe vs, what he did, at the creation of the world. Doth the third, and most common opinion please vs; that this is brought in to proue his Godhead? This indeed I take to haue bin principally intended; but so, as that both the other are likely. Did hee meane to shewe that our Sauior is God? Certainly hee woulde haue vs knowe then, that he is not a Creature only. These two points imply each other; The third suits with them well enough. For S. *Iohn* might intend to proue his diuine nature by the creation of all things, and withall purpose to declare, what he did, in the creation. Which opinion also is somewhat the more likely, because the Euangelist bringes it in, vpon repetition of his being with God; as if he meant to shew, what he did then with God, as well, as that he was with God. But because the prooue of the *Messiahs* Godhead, is the main scope of this Gospel I will keepe my selfe to to that point, in the rest of my present exercise.

The question is, whether the creation of al things, be a sufficient prooue of his diuine nature, that created them, or no. First, the Euangelists authority is enough, to put the matter out of question. For hee, that being directed, by the spirit of God, could not erre, would neuer haue brought this, for a prooue thereof, if it coulde iustly be excepted against. Yet because (as I haue shewed) there might bee other reasons of this speech, and some doubt therefore, whether it were the Euangelists purpose to proue that, or no, let vs take some other course, for our full satisfaction. To which end, let vs al-

Alcuinus in Ioa. cap. 1.

Ignatius ad Tarsens. epist. 7.

Sermon 3. vpon IOHN,

* Gen. 1. 1.

y Acts. 14. 15.

* Reuel. 14. 7.

a 1. Chro. 16. 26

b Io. 3. 8. 4. 5. & c.

c Isay 3. 16. &
48. 12. 13.

d Heb. 1. 10.

e Psal. 102. 25.

f August. in Ioa.
tract. 1.

waies remember, that *Moses* * in the beginning of the Scripture, laies this as a maine foundation of religion, that *God created heauen and earth*. Who can doubt then, but it is a sound reason to proue our Sauour to be God, that *All things were made by him*? For if it be true, that God was the maker of all things, whomsoever wee finde to haue made all things, him we knowe thereby to be God. Therefore the Apostle *Paul* preaching to the heathen, and perswading them to forsake their Idolles, and to turne to the liuing God, shewes who he is, by this effect of creation. *We preach vnto you* (saith the y Apostle) *that yee should turne from these vaine Idols, vnto the liuing God, which made heauen and earth, and the sea, and all things, that in them are. Worship him* * (saith an Angel from heauen) *that made heauen and earth and the sea, and the fountaines of waters*. By this doth a *Dauid* distinguish the true God, frō Idols. *All the Gods of the people are Idols, but the Lord made the heauens*. Is not this the prooffe of the power of God, whereby he magnifieth himselfe, and amazeth b *Iob* with the brightnesse of the glory thereof? By this doth *Ezechiah* cōclude, that he is the true God. *Thou art very God alone, ouer all the kingdomes of the earth; thou hast made the heauens and the earth*. Will you heare the c Lord himselfe? *I am, I am the first, and I am the last. Surely my hand hath laid the foundation of the earth, & my right hand hath spanned the heauens; when I call them, they stand vp together*. Let d the Apostle *Paul* end this controuersy, who to proue our Saniours Godhead, brings the place of the e Psalme. *Thou Lord in the beginning hast established the earth, and the heauens are the workes of thy handes*. From hence then we may certainly, and necessarily conclude, that the Word, the promised *Messiah*, our Lord & Sauour *Iesus Christ*, is true God. For by him were all things made; and nothing can be made but by God onely. This f the *Arians* denied, because they sawe themselves driuen to confesse, that all things were made by

Christ,

Chapter 1. verse. 3. 4.

Christ, whom they will not acknowledge to bee God equall to the Father. Therefore, they deuise'd this shift, that our Sauour did indeed creat all things, yet not as a principall worker, but as an instrument. And to this, they say the Euangelist directed vs, when hee sayd, that *All things were made by him.* For that, *by which* a thing is done, is an instrument in the doing of that thing, and not the doer of it. If these men had not blinded their owne eyes with a preiudicat conceite, against the Godhead of our Sauour, they might easily haue seene the fondnesse, and falsenesse of this blasphemous exception. The folly of it I shew'd before, when I made it manifest, that it is all one, to say, *All things were made by him, and Hee made all things.* The falsenesse of it may appeare thus; The scripture sayeth the same of God, which is here affirm'd of Christ, that this or that was by him; and yet (I hope) they will not dare therefore to conclude; that God in those matters, was not a principall efficient cause, but an instrumentall. For example: ^h The Apostle sayth, *That all things are by God.* What? As an instrument? who is then the principall efficient, that imployes God, as his instrument? ⁱ The same Apostle affirmeth of himselfe, that hee was called to bee an Apostle of Iesus Christ, *by the will of God.* If the will of God bee but an instrument, wee are content to require no more honour for our Sauour, so you allowe him to bee one with God in nature, as the Will of God is, which indeede is God himselfe. What say you ^k to that place, where the Apostle pleades, for the authoritie of his Apostleshippe, because it is by Iesus Christ, and God the Father? I doubt mee, wee shall hardly finde any principall efficient at all, where both the Father, and the Sonne are instruments. How absurdly then, not onely impiously, doe the *Arians* conclude from this word *by*, that our Sauour Christ is not God? But you (brethren) haue beene better instructed

g *διὰ.*^h Rom. 11. 36.*διὰ αὐτοῦ.*ⁱ 1. Cor. 1. 1.

2. Cor. 1. 1.

Eph. 1. 1.

Col. 1. 1.

^k Gal. 1. 1.

then

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then to giue care to such blasphemies; that I holde it altogether needlesse, to bring any farther prooffe of the matter then I deliuered in my last exercise, or to vse any word of exhortation to beleefe in him, whom wee cleerly discern to be God al-sufficient. To whom with the Father and the holy Ghost the same God, the most mightie and gracious Creator of all thinges, let vs alwayes remember to ascribe all glorie, power, and dominion, and to performe all obedience for euer, *Amen.*



THE FOVRTH SER- mon, vpon the first Chapter of I O H N.

Verse 4.

In him was life, and that life was the light of men.

5 *And the light shineth in darknesse, and the darknesse comprehended it not.*



It is a cleere truth in natural reason, and a rul'd case in diuinitie, that as all thinges proceede from God, as the first cause of their being; so they are all referr'd to God, as the last ende, why they are. *In him* 1 (sayeth the Apostle) *wee liue, and moue, and haue our being.* And to conuince the Heathen

1 *Acts. 17. 28.*

by

Chapter 1. verse. 5. 4.

by the light of nature, hee addes, *As also certaine of your owne Poets haue sayd,* ^m *For wee are all his generation.* To whom then doe wee owe our selues, and whatsoeuer wee are, or haue, but to him onely? Witnesse for nature the wisest of all the Philosophers, the Stoikes: for diuinitie, he, ⁿ that was wiser, then the wisest of the Heathen, ^o *Salomon, the preacher, King ouer Israel in Ierusalem.* The Lord hath made all things for his owne sake: yet so for his owne sake, that ^p the Prophet is forced to cry out, *When I behold the heauens, the workes of thy fingers, the Moone and the Starres, which thou hast created: what is man (say I) that thou art mindefull of him; and the sonne of man, that thou visitest him?* That his gracious regard of man, whom the Lord sets in the next plaee to himselfe, may the better appeare; as the first worke of Creation was for his seruice, so the second of Regeneration was for his saluation. This wee learne of our Euangelist: ^q who tels vs, that the ende of writing the Gospell was, *That wee might beleue, that Iesus is the Christ, the Sonne of God, and that by beleeuing wee might haue life through his name.* See I pray you, how Saint Iohn hath ioyned these two endes together: the former is the glorifying of Iesus Christ, as the Sonne of God; the later, the procuring life to men, by faith in him. According to these two endes the Euangelist hath framed this beginning of his Gospell. First, ^r he describes Iesus Christ vnto vs, as hee is in himselfe, God euerlasting. Then hee shewes, what hee is to vs. A creator of vs, when wee were nothing; a Sauiour to vs, when wee were worse then nothing. Of the former points we haue heard out of the three former verses: now of the later, out of these two that follow. Whereof wee may fitly make these two parts; a description of the *Messiah*, as the autor of Life, in the fourth verse, and the former part of the fift; His intertainment by men, in the later part of the same verse. In the description, our

^m Aratus in
Phaenomen.

ⁿ 1 King 4. 29.
30.

^o Pro. 1. 12 &
16. 4.

^p Psal. 8. 3. 4.

^q Ioh. 20. 31.

^r Ioh. 1. 1. 2.

Ver. 3.

Ver. 4. 5.

Euan-

Sermon 4. vpon I O H N,

Euangelist declareth; first, what hee was in the nature of his mediation; verse 4. then what, in regard of the effect; verse 5. Concerning the nature of that his office, two points are to bee considered: First, that *In him was life.* 2. that *That life was the light of men.* The effect is, that *The light shineth in darknesse.* But how was this light intertaind? Or rather this light found no entertainment; *The darknesse comprehended it not.* Now for the better vnderstanding of these points; First, according to my custome, I wil examine the words, then expound the meaning of the Text. For the wordes, in the first clause (for I will take euery one seuerally, by it selfe) we must consider, both what life, the Euangelist speaks of; and why hee speakes in that manner saying, *In him was life.* Why hee sayth, *In him was life,* rather then *He was life*; why *was*, rather then *Is*; seeing it is as true and plaine, that *Hee is life*, as that *life was in him.*

But what is this life, hee speakes of? Looke not that I should trouble you, or my selfe, with refuting, or so much as reciting the diuers, & strange interpretations of Heretickes, foolishly grounded vpon that manner of reading, which couples the former part of this verse, with the later end of the third; *That, which was made was life in him.* I shewed in my last exercise, that if this had beene intended, by the Euangelist, hee would rather haue said, *All things that were made, were life in him.* Surely, the manifold, and different expositions, that so many heretickes haue made of these wordes so read, and the absurd errors, and blasphemies, they haue gathered from them, may well seeme a sufficient reason, to discredite such a kinde of reading, as hath no better warrant, then the coniectures of men; Howsoeuer the vulgar Latine retaine it, with the mislike of many learned Papists. The *Manichees* deuise'd two seuerall, and almost contrarie interpretations of them. The

*August. in Ioa.
tract. 1. Ambros.
de fide lib. 3. cap.
3. and in Psal.
36. Theophyl.
ad Ioa. 1.*

Chapter 1. verse 4. 5.

Arians a third; *The Macedonians* a fourth; *Heraclion* a fifth: and euerie one of these an erroneous doctrine, sutable to his exposition. Yea, the best sense, that is giuen of the words so read, is so curious, and subtil, that it rather shewes the witte, and learning of the Interpreters, then the meaning of the Writer. And perhaps it were but lost labor, for the greatest part of this audiorie, to take paines, and spend time in striving to make them vnderstand it.

Origen. lib. 3
in Ioan.

Wherefore leaving those nice points to another kinde of exercise, and audiorie, let vs take the wordes plainly, and simply, as they offer themselves to bee conceiv'd of all men; Who if they haue any knowledge at all of the Scripture, or of religion, by reading, or hearing, by this word *life* vnderstand one of these two things: Either the naturall *life*, whereby all liuing creatures are sayd to liue; or the spirituall *life*, by which they, that are regenerate by the spirite of God, liue spiritually in this world by grace, and in the world to come by glorie. Let vs see some examples of the word in these senses, out of the Scripture. For the naturall *life*, wee haue the very beginning of it in *Moses*. "God saide, Let the waters, bring forth in abundance, euerie creeping thing, that hath life. And afterward; Let the earth bring forth euerie liuing thing, according to his kinde. Of man it is particularly written, that * The Lord God breathed in his face breath of life, and the man was a liuing soule. So sayth the Apostle, alluding to that place; The first man Adam, was made a liuing soule. This is that *life*, which the Lord threatned hee would take away by the floud. Behold* (sayth hee) I will bring a floud of waters vpon the earth, to destroy all flesh, wherein is the breath of life, vnder the heauen. In this sense the word is not so common in the newe Testament; I thinke not once in this whole Gospell: in other places some times. a Though a man haue abundance, his life standeth

Gen. 1. 20.

Ver. 24.

Gen. 2. 7.

1. Cor. 15. 45.

* Gen. 6. 17.

a Luk. 8. 15.

deth

Sermon 4. vpon Iohn,

b Act. 17. 25. *deth not in his riches. b* God giueth to all, life, and breath
c 1. Cor. 15. 19. *in all things. c* If, in this life onely, wee haue hope in Christ.
 And as this signification of life is rare in the new Te-
 stament; so is the other for spirituall life in the old: yet
d Deu. 30. 15. *now and then, vnder the title of this present life, the*
 19. 20. *life to come is also implied. Behold d* (sayeth Moses)
I haue set before thee this day, life, and good, death, and e-
uill. Afterward, life and death, blessing and cursing. And
in the next verse; The Lord thy God is thy life, and the
length of thy dayes. In the Psalme oftner and playner.
e Psal. 16. 11. *e* Thou wilt shewe mee the path of life. *f* With thee is the well
f Psal. 36. 9. *of life. So in s* the Prouerbes. *All they, that goe vnto her,*
g Pro. 2. 19. *returne not againe, neither take they hold of the wayes of life.*
h Pro. 6. 23. *h* Corrections for instruction are the way of life. That one
 booke affordes vs more examples of this kinde, then
 all the olde Testament beside. But the new is full of
 them euery where. *i* The way is narrow, that leadeth vn-
 to life. It is better for thee to enter into life, halt or maimed,
 then hauing two hands or two feete, to be cast into euerlasting
 fire. This is that life of glorie, which is verie often cal-
 led euerlasting life; and whereof our Euangelist spea-
 keth continually, almost in euerie Chapter of this
 Gospell, diuers times; especially, in the thirde, the fift,
 and the sixt. The life of grace is more often in the E-
 pistles; *k* That wee might walke in newnesse of life. The spi-
 rit of life, which is in Christ Iesus. *l* That the life of Iesus
 might also bee made manifest in our bodies. *m* Strangers
 from the life of God. I haue beene somewhat the larger
 in this matter, because it helpeth much to the vnderstan-
 ding of many texts of Scripture, to knowe the different
 sense of the word in question.

For the place in hand, it is commonly thought to be
 meant of that naturall life, which all liuing creatures, re-
 ceive from their creator; as if the Euangelist should
 haue sayd, that not onely all things were made by him,
 as the author of their being, but also that they had their
 life

Chapter 1. verse 4.5.

life too from him. But this (sauiug their better iudgemēt, that so expound the text) seemes to me somewhat vn-likely. For why should the Euangelist repeate that in this verse, which hee had deliuered so fully immediately before? *All things were made by him.* Was there any feare, that some exception would bee taken to these wordes? could any man imagine, that *this making of all things*, implied no more, but the outwarde fashio-ning, and framing of them, and not also the inwarde forme, and wholenature? If wee will giue the wordes leaue to reach as farre, as by their nature, they doe, *All things* must needes import the same thinges in their best estate, with all their naturall qualities, & pro- perties, and whatsoeuer else belongs to their being that, which they are. For example, let vs speake a word or two of some particulars. *By him were all trees made.* What would a reasonable man vnderstand by this speech? That the body of the trees onely, or the roots, boughes, and branches, and leaues, and not the life of the Trees was made by him? Surely, to speake according to truth, all these, without the life, and forme, doe no more make a Tree, then a body without a soule doth a Man. I might say the like of men. *By him were all men made.* If the Lord God had onely framed *Adam* of the dust of the ground, and not breathed into his face, the breath of life; might hee haue beene sayd, to haue created a man? No surely: vnlesse a carcase bee a man, after the soule is departed out of it. But, let vs thinke, the Euangelist might haue such a meaning, would he (trow yee) haue spoken, as hee doth, if he had meant as you say? *In him was life*: that is, (say you) *Hee also gaue life to all things that hee had made.* Who can so much de- ceiue himselfe, as to conceiue, that Saint *Iohn* would deliuer his minde so darkely, and doubtfully? Beside, was not this, you speake of, a creature? If so, it was be- fore compris'd vnder those generall tearmes, *All things*;

an d

Sermon 4. upon Iohn,

and needed no repetition. Neither will this interpretation of the word agree fitly with that, which followeth. Is it not evident, that *the life, and the light*, are of the same kinde, both naturall, or both supernaturall? But, *the light*, as it shall appeare anone, is that of grace to faith, not of nature to knowledge. For the light of nature did comprehend the Creator so far, as to acknowledge it selfe to proceede from him, and to depend vpon him. Therefore ⁿ the Apostle Saint Paul, doth not accuse the heathen of ignorance, for not knowing God, to be their maker; but for not honouring him, according to the knowledge, they had of him. *The inuisible things of God* (saith hee) *that is, his eternall power, and Godhead, are seen by the creation of the world, being considered in his workes, that they might bee without excuse. Because when they knew God, they glorified him not as God.* So then, the Heathen, for all the darkenesse of nature, did comprehend the *life*, that was the naturall light of their soules. If you answere, that they did not perfectly vnderstand all things that concerne him as the Creator: you say true, but not much to purpose. For, who is there, that euer did or can, especially while hee liues in this world, compassed about with this house of clay, so fully conceiue those points, as they are to bee, and shall be, after this life, vnderstood?

But some man will say, perhaps, that although the giving of life to all things, was signified in the making of them: yet the preserving, and maintaining of it, was not. Nor of their being; which can no more bee continued, without the power of God support them in it, then their life can. Therefore the Apostle, describing our Saviour Christs Godhead, sets it out by this verie worke thereof; when he sayth of him, that *He beares up all things, by his mightie word*: and ^p in another place, where hee tels the heathen, that *they liu'd and mou'd in God*, hee addes also, that *in him they had their being*. If

then

ⁿ Rom. 1.20.

Ver. 21.

ⁿ Heb. 1.3.

^p Act. 17.28.

Chapter 1. verse. 4. 5.

then there were no necessitie to expresse the sustaining of all things in their being, no more was there to note particularly the continuing of them in life. Yea, perhaps it might be dangerous to mention the later, and conceale the former; least some men should gather, that all things stand in neede of God to preserve their life, but not to continue their being. Give mee leaue to apply one of my former exceptions, to the clearing of this matter also. How strangely doth the Evangelist speake, if his meaning be, as you make it? *In him was life.* That is, Hee preserves all things in life. Could this point bee more obscurely deliuered? What reason can you giue mee, why the holy Ghost should say *was*, when he intended to signifie the continuall preserving of life? why did hee not rather say, *In him is life*; Or in him the life of all things is continually preserv'd? But if by life, you will haue the preserving of things in their being signified, I desire to see some warrant of Scripture, or ground of reason, for the vsing of that word, in that sense. Surely there can bee no such found in any place of all the Scripture, either for the word *life*, or for the phrase, *In him was life.*

What remaines then, but to expound the word, of that supernaturall *life*, by which wee liue, through faith in Christ? This is the life, of which our Evangelist so often speakes in this Gospell, comming to vs by, and in Christ. Let vs heare our Sauour himselfe speake. *He that beleueth in him, that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* And in the same Chapter, afterward, hee reproues the Iewes, because *they would not come vnto him, that they might haue life*: Whereas the ende of his comming was, *That they might haue life*; and haue it in abundance. Therefore doth the Apostle Peter call him, *the Lord of life*. But whome shoulde wee rather heare, in this case, then the

q Clem. Alex.
andr. pædagog.
lib. 1. cap. 6. A-
thanas. lib. 3. de
homi. Ambros.
lib. 3. de fide
cap 3.
r Ioh. 5. 24.

Ver. 40.

(Ioh. 10. 10.
r Act. 3. 15.

u Ioh. 1. 1.

Sermon 4. vpon I O H N,

x & 5. 11.

Euangelist himselfe, expounding his owne meaning? *The life appeared, and wee haue seene it, and beare witnesse, and shew vnto you that eternall life, which was with the father and appeared vnto vs.* Can any man doubt, but the Euangelist speaketh of the same *life*, in the beginning of his Epistle, whereof he intreateth, in his Gospell? Compare them together, and see if you can perswade your selues otherwise. Will you heare him speake yet more plaine? * *This is the recorde, that God hath giuen vnto vs eternall life, and this life is in his Sonne.* This later is called *Eternall life* in the wordes before. Then surely the Euangelist speaketh in the Gospell also, of *eternall life*, which the Sonne of God bringeth as mediator; not of this transitorie life, which hee giueth as Creator. Now because this supernaturall life is double, either of grace in this world, or of glorie in the world to come; I should farther inquire whether of these two is here meant, or whether both be not meant. But of that, as also of the reason, why our regeneration, & saluation is tearmed life, I wil speake, when I come to giue the meaning of the place.

y Rom. 5. 1. 2.

Ver. 11.

In the meane while, let vs goe forward in examining the words: and first let vs see, why he vseth this kinde of speech, *In him*. Why doth he not rather say, as before, *by him*? doubtlesse hee might well haue sayde so. For, it is by him indeede, that wee haue life. y *By him wee haue peace toward God; By him wee haue acceffe, through faith vnto this grace, wherein wee stand. By him wee haue receined the attonement.* But this manner of speech, though it bee as true as the other: yet it is not so fitte in this place, nor so significant. Not so fitte; because the Euangelist would put a difference betwixt the Creator, and the Mediator. *All things were made by him; not in him, though* * *some would haue without to imply as much: whome I answered the last day.* But our spirituall life is, as *by him*, so *in him*. The

* Origen. hom. 2. in diuers.

thing:

Chapter 1. verse. 4. 5.

things that are made by him, howloever they alwayes depend on him, for the continuance of their being, yet they are not one with him. Is it so with them that receiue the *life* of grace from him? No, no; They are ioyned close vnto him: and the *life*, that they haue, is from that spirit, by which hee liues. Therefore is ^a the Church flesh of his flesh, and bone of his bone; yea, all the faithfull are members of his bodie, himselfe being the head. This neere coniunction with him, could not bee exprest so significantly, if the Euangelist should say, *By him was life*; as it is, when hee sayth, *In him was life*: yet doth hee not say, *Hee was life*, which also is true; because hee speakes of it, not as it rests in him, but as it is communicated by him to vs.

1 Eph. 5. 30.

But why sayes hee *was*, and not rather, *Is in him*? Is there no *life* nowe to bee had? Or is there any to bee had nowe, but in him? No surely. *There is no saluation in any other.* ^b For amonge men, there is giuen no other name, vnder heauen, whereby wee must bee saued. How then sayes the Euangelist, that *life was in him*? ^c Wee may not imagine, that hee meanes to shewe vs anye other way of attayning to life; as if *was*, excluded *is*: No more, then wee may conceiue, that the Word is not G O D nowe, because hee sayeth of him, *The Worde was God*. What may then bee the reason of this manner of speech? It is thought to bee double: either in regard of Gods eternall purpose, or in respect of the times, before the comming of the *Messiah*. The former, wee must thus vnderstand; that the Lorde God, fore-seeing the fall of his creature man, decreed in himselfe, to recouer him, by sending his Sonne to make satisfaction for sin, by sacrificing of himselfe vpon the altar of the crosse. Of this faith ^d the Apostle, *He hath saued vs*, and called vs with an holy calling; not according to our works,

^b 1 Act. 4. 12.^c Tolet. in Ioā annot. 18.^d 12. Tim. 1. 9.

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e 1.Ioh.1.2.

but according to his owne purpose, and grace, which was giuen vs through Iesus Christ, before the world was. Therefore also sayth our Euangelist e other where, that this life was with the Father, and appeared vnto vs. When the fulnesse of time was come (sayth Saint Paul) God sent his Sonne. What fulnesse of time was this, but the very how-er appointed by God? So that Saint Iohn may well say, *In him was life.* Because, euen before the foundations of the world, were layd, life was setled, and shut vp in the person of the Sonne, who was in due time to become the mediator of mankinde, by taking the nature of man vpon him.

f Gen.3.15.

g Gen.12.3.
Gal.3.8.h 1.Cor.10.1.
2.3.4.

If there bee any man, whome this aunswere doth not content, it may bee the other coniecture will satisfie him. Let vs not wearie our selues with looking so far as to the eternall decree of G O D, but keepe our sight within the compasse of the worlde: within that time also wee shall finde some reason of this speech. When was life in him? euer since there was any, to whome that *life* might appertaine, it was ready for him, in the Sonne of G O D, the promised *Messiah*. f Where had our first parents, *Adam* and *Eue*, their spirituall *life*, after the Curse, but in him? In whom was the couenant established with g *Abraham*, but in his feede *Iesus Christ*? What name I some speciall men? Did not this life offer it selfe generally vnto all, that came of *Abraham*? Brethren, I would not that you should bee ignorant (sayeth h the Apostle) that all our fathers were under the Cloude, and all passed through the Sea: And were all baptized vnto Moses in the Cloud, and in the Sea: And did all eate the same spirituall meate; And did all drinke the same spirituall drinke. For they dranke of the same spirituall Rocke, that followed them, and the Rocke was Christ. What though many thousandes dyed, before the Sonne of God became man? were they therefore with-

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out meanes of life and saluation? Nothing lesse. *i* *Ie-* *Heb. 13. 8.*
sus Christ yester-day, and to day, and the same for euer.
 They beleueed in Christ to come: wee beleuee in
 him being come. They saw him not; but were per-
 swaded, hee should bee seene, at the time appointed.
 Neither haue wee seene him; but are out of doubt, that
 hee was seene, while he liued here vpon the earth. They
 trusted in him, as the onely and all-sufficient meanes of
 life. Is not our faith the same? Therefore least any
 man should imagine that the Fathers, which died be-
 fore our Saviour Christ was born, were destitute of spi-
 rituall life, our Euangelist assures vs, that there was, euen
 then, life in him.

These reasons may giue some good satisfaction to
 them, who desire rather to informe themselves, to edifi-
 cation, then to arme themselves, for contention. Giue
 me leaue also, I pray you, to propound to your confide-
 ration, & meditation, at your better leasure, what it hath
 pleased God I should conceiue of this matter: would a-
 ny man knowe of me, why the Euangelist saith, *In him*
was, rather then *In him is life*? I think, he may be fully sa-
 tisfied, if he do aduisedly consider, that hee continueth
 the course, which he begun, in the first verse, & follow-
 ed in the second, and third. *In the beginning was the word,*
and the word was with God, and the word was God. The same
was. By him were: without him was. Do not meruaile the,
 that the Euangelist sayth here, *In him was life*. Tell mee
 how hee could haue spoken more fitly? Hee proceedes
 in the description of the Messiah, touching his media-
 torship; whose Godhead he had before declared. Could
 he doe better, the to hold on the same manner of speech?
 But, will you see yet a farther reason? that nothing
 may be wanting, which may helpe you forward in the
 vnderstanding of this scripture. Who knowes not, that
 the Euangelist, (according to the ordinary course
 which they take that write the hystories of famous

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men) settes downe in the beginning a briefe description of him, of whom after ward hee is to intreat at large: by shewing that in particular, which was, at the first, deliuered in a generall sort? This being so, let vs remember, that the historie is of him, that is not now liuing amongst vs, but departed out of this life from vs. Therefore it was necessarie for our Euangelist to speak of him, as of one that had beene, and now was not. Not as if hee were not now at all: but because hee is not now aliue, in the world, as hee was, when those things were done, the historie whereof is written in this Gospell. So then, we must conceiue, that Saint *Iohn*, in saying *was*, hath respect to the time of our Sauours being herein our nature; and therefore not only might, but ought also to say, *In him was*, rather then *In him is* life: because he is to tel vs, what he did, herein the world and not what hee doth, now he is out of the world. This the holy Ghost teacheth vs, when he saith ^k toward and ^l in the end of this Gospell; *Many other signes also did Iesus, and there are also many other things which Iesus did.* Yet the end of all is, ^m that we might beleene that Iesus is the Christ; and so, that life is in him, now for vs, as well as it was for them, that liued in his time.

^k Ioh. 20. 30.
^l Ioh. 21. 25.

^m Ioh. 20. 31.

The excellent comfort of this doctrine drawes mee to it with both the hands, but that my promise holdes mee backe very strongly. Let me first discharge this, & then I will bestowe my selfe wholly vpon the handling of that more at large. I vndertooke to shewe these two thinges; what spirituall life is here signified: of grace, or of glorie, or of both; why the tearme life is applyed to note that holinesse, and happinesse. I doubt not, but euerie man perceiues already, that by life, I vnderstand as well our liuing righteously in this world, as our liuing gloriously in the world to come. How else could it note such holinesse, and happinesse? The reason (perhaps) is not so apparant. I will doo

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my best endeavour, to give you satisfaction, touching that also. It is verie fitte, if not necessarie, to giue as large an extent to all texts of Scripture, as the circumstances of the present place, and the ordinarie vse of the wordes will beare; least wee seeme to restraine the meaning of the holy Ghost, more then wee are warranted by him to doe. And therefore I could haue beene contented to haue stretched the worde, euen to note the preserving of naturall life; but that I can finde no such vse of it in the Scripture: neither will that sense well agree, with that exposition, which the light in the second clause seemes necessarily to require; as I hope to make it appeare anone, if God will.

But neither any circumstance of the place tieth *life* to the one, or to the other: and the word is diuers times taken in both senses. Of *eternall life*, what shall I need to bring many examples? This Gospell is full of them. I will giue you a taste, by one, or two. *Yee search the Scriptures*^a (sayth our Sauour to the Iewes) *for in them yee thinke to haue eternall life, and they are they, which testifie of mee. Yet yee will not come to mee, that yee might haue life.* That, which in the former verse, hee nameth *eternall life*, in the later hee calleth simply *life*. The like wee haue in the same Chapter, not very many verses before; *Hee, that beleeueth in him, that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* To what *life*? Euen to euerlasting *life*, which he was sayd before to haue. The other *life*, of grace in this world, both is implied oftentimes in the *life* of glorie, whereof also it is a part, the Image of God in vs being renewed by it, and is manie times spoken of by it selfe, as I shewed at large before, out of o diuerse places of Scripture. It is needlesse to repeate them, or to adde more to them. What should hinder vs then frō expounding this *life* so largely, as wee haue done? Naye, might wee not

^a Ioh. 5, 39. 40.

Ver. 24.

^o Eph. 4. 24.

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p Gen. 2. 8.

Ver. 17.

q Mat. 8. 22.

we thought iniurious, to the holy Ghost, if wee should leaue out either of them? By *life* then, wee vnderstand that spirituall estate of righteousness, and glory, of which all, that beleue in Christ, are made partakers, by being ingrafted into his mysticall bodie. Would any man knowe, why this estate, into which wee are restored by our Sauour, should be tearmed *life*? I aunswere him, in a word, because the miserable estate, into which wee fell by sinne, was called by the name of death. It will not bee vnworthy our labour, to consider this point a little. When the Lord God had made our first parents, and placed them in that palace of pleasure, the garden of Paradise, p Hee charged them to forbear to eate of the Tree of the *knowledge of good and euill*; threatning them, that if they brake his commaundement, that *day*, that they ate thereof, they should *dye* the death. Do you perceiue, that the Lord himselfe hath giuen that condition of ours the name of death? The olde Testament furnisheth vs with many examples, to proue that the first sinne committed by vs in *Adam*, cast vs all into the state of death. But this death, so often there spoken of, is partly the mortalitie of the body, and partly the eternall punishment of the soule in hell fire; the other death of sinne is seldome, or I thinke, neuer mentioned, in any of those books. The new Testament supplieth vs with very great plentie of examples of both kindes. Of the one I wil say nothing at all, because euery man continually obserues them: Of the other I must needes speak; because perhaps they are not so ordinarily markt of all men. q *Let the dead bury their dead*, saith our Sauour. The dead, to be buried, are they, whose carcases are left without *life*, by the departure of the soules from the, as the historie in that place manifestly sheweth. But, who bee the dead, that must bee the buriers of those corpses? Who else, but they, that are dead in sinne, dead to righteousness

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and to looke after nothing that concernes euerlasting life, any more, then men naturally dead doe after the things of this present life? So saith ^r the kind Father of the prodigal Sonne: *This thy brother was dead.* Dead? The parable had said no such thing of him. What then was that death, the Father speaks of? Questionles the death of sin; whereby he had liued lewdly, & wasted his goods with riotousnesse, and (as his brother angerly obiected) *had deuoured them with harlots.* This the Apostle expresth, when speaking of vs all in our naturall estate before grace, he ^f saith, *that we were dead in sinnes, and trespasses.* This may yet farder be manifested, by the title, that is giuen to that condition, into which wee enter by regeneration. First ^r our Sauiour saith *we must be borne againe:* what needs that if we were neuer dead? And ^u the Apostle S. Paul affirmeth, that they, which are so borne againe, *are dead to sinne.* Then, till they were so borne againe, they liu'd in sinne. The life of the one is alwaies the death of the other. If thou liue to sinne, thou art dead to righteousness. If thou liue to righteousness, thou art dead to sinne. Therefore ^x S. Peter ioynes them both together, *That we being dead to sinne, might liue to righteousness.* S. Paul hath the like speech, in vnlike tearmes. *When (y saith he) yee were the seruants of sinne, yee were freed from righteousness. But now being freed from sinne, & made seruants vnto God.* Marke I pray you, how one of these, as it were, destroies the other. A naturall man without grace is free from righteousness, yea as free, as a dead man is, from all matters of this worlde. A spirituall man indued with grace is free from sinne; yea as free as Lazarus was from all the cares of this worlde, while he lay in his graue, without life or breath. But I may not forget my selfe too much. The summe of all is this, that our Sauiour Christ himselfe, and by his example, our Euangelist, describeth the estate, into which we are brought, by becomming members of his body,

^r Luk. 15. 32.

verse. 13.

Verse. 30.

^f Eph. 2. 5. 7.^r Ioh. 3. 5.^u Rom. 6. 2.^x I. Pet. 2. 24.^y Rom. 6. 20.

Verse. 22.

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by the tearm of life, because our former estate, out of which he deliuered vs, was in name, & nature, an estate of death.

Now hauing examined the words, let vs come to the doctrine it selfe. *In him was life:* which is all one, as if the holy Euangelist should haue said, *This word, or promised Messiah, of whom I haue begun to intreat, and intend to write this story, not only was eternall, hauing his being, before any thing created ever began to be; & that with God, even then, when there was nothing beside God: but was also himselfe very God. From him al things, that are, or euer were, had their whole being: in him, the spirituall life, both of grace, and glory was so plāted, that whosoever desires to be partaker of it, must haue it only, as in him, being come into the world.* This is that which we are to learne out of this place. In the handling whereof, I will first deliuer the doctrine, that our spirituall life is by Christ; then I will speake of the manner, how it is by him. Concerning the former point, first I will propoūd it in general: then I wil shew it in those particulars of holynes, & happynes. The manner also hath 2. things to bee considered. That this life was in Christ, & that it was in him, euē while he liued here vpon the earth.

Touching the first point, that our estate is to be recovered by our Sauour, Christ, let me put you in mind of those places which I once before alleag'd, & which are indeed the very foundation of the Gospell. By sinne the diuell got dominion ouer vs, God in iustice leauing vs, when we had forsaken him, & Satan iniustly seizing on vs, as it were intruding himselfe into a house void of any owner, to keepe possession. But the Lord God, though he would not presently thrust out by the head, & shoulders, or pluck out by the eares that presumptuous intruder: yet tels him, that he should not imagin, he had gotten, or should hold quiet possession for euer. *I will put enmity** (saith the Lord) *betwixt thee, & the woman, & between thy seed, & her seed.* What shall be the euent of this long, & doubtfull contention? *He shall breake thy head, &*

* Gen. 3. 15.

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thou shalt bruise his heele. Though Satan be strong, & armed, & by that meanes may seeme to keepe his palace without disturbance; yet there comes ^a a stronger then he, that overcomes him, & takes from him al his armour, wherin he trusted, & diuides his spoils. This shews manifestly, that the deuill shall lose his possession; but perhaps he may reenter: or if he do not, yet are wee by this meanes rather freed from misery, then restored to felicity. Let vs go forward therefore, and heare the promise that God makes to *Abraham* the Father of the faithfull: ^b *In thee shal all the families of the earth be blessed.* Which ^c *S. Paul* thus expounds. *To Abraham and his seed were the promises made; He saith not, & to the seeds, as of many, but & to thy seed, as of one, which is Christ.* And this promise thus made, the same Apostle calls the preaching of the Gospell. The Scripture (saith he) foreseeing that God would iustifie the Gentiles by faith, preached before the Gospell vnto *Abraham*, saying *In thee shall al the Gentils be blessed.* This blessing our Euangelist describes, where setting downe the end of the Gospell, he tels vs, that ^d *by beleeuing we shal haue life through his name.* What shall I need to heape vp any more testimonies in a matter nothing doubted of? we haue found that we sought, that life is to bee had in Iesus Christ.

^a Luk. 11. 22.^b Gen. 12. 3.^c Gal 3. 16.

Verse 8.

^d Ioh. 20. 31.

See, I pray you, & consider a little with me, how many & greater reasons we haue, to bee inflamed with the loue of Iesus Christ. If we regard excellency of nature, in which respect ^e the graund Atheists of the worlde thought the heathē imagined Gods worthy of honor & seruice, behold he is God. If length of yeers, he is eternall, without beginning, or ending. But these things rather cause admiratiō, then moue affection; which is then most effectually stirred vp, when the sense of some benefit receiuid, hath taken full possession of our hearts. If there be any man, with whom these respects cannot preuaile, what is he but meereley senslesse, neither knowing

^e Velleius Epicur. apud Cicer. de nat. deor. l. 1.

what

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what he hath, nor feeling what hee wantes? What said I? Not knowing what hee hath? There needes not so much. If no man can bee ignorant, that hee is, all men must need vnderstand, that they are beholding to him, by whome they are. Looke not vpon the goodly feature of thy body, think not on the excellency of thy soule, vnderstand not that thou hast vnderstanding, forget, that thou canst remember: only deny not, that thou art, because thou prou'st it, by denying it, and thou hast cause enough to loue the author of thy being. Doth this benefit of thy naturall being somewhat affect thee? Oh, how wouldst thou bee raviſht, if thou couldst see the blessednes of thy supernaturall estate? I will not goe about to shew thee the misery, in which thou art now, by the corruption of thy nature; I will not so much as say, thou art miserable. I reserue those points for some other opportunity; the next verse will giue mee occasion to speake somewhat of them. Only giue mee leaue to proclaim life in Iesus Christ. Dooſt thou heare what I say? I wil repeate it againe, and that as loud as I can, that all may heare it. *The Word, the promised Messiah, Iesus Christ the Sonne of God, hath life in him, for all, that will be partakers of it.* Dost thou sit still at the hearing of this proclamation? No maruaile. How should a dead man stir? Wouldst thou haue a better prooffe, that thou art dead indeed? Well, if there be no remedy, but that thou wilt continue stil in death, I will leaue thee in it, & turne to them, whom I see running vp, and downe, to seeke out this life.

f Rom 10. 6.

Verse 7.

Verse 8.

g Gen. 21. 15. 16

Why do you vexe, & weary your selues with seeking that, which is vnder your noses? *The righteousness of this faith speaketh on this wise; Say not in thy heart, who shall ascend into heauen? That is to bring Christ from aboue. Or who shall descend into the deepe? That is to bring Christ againe from the dead. But what saith it? The word is neere thee, euen in thy mouth, and in thy heart.* 8 When Agar, being turn-

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ed out of *Abrahams* house with her Sonne *Ismaell*, had spent the bottle of water, that she brought from home, he left her Sonne vnder a tree, and went a bowe shoote off, that she might not see him dy. And yet as it appeared afterward she was hard by a well of water, though shee knewe it not, *God opened her eyes* (saith the text) *and she saw a well of water*. This is the case of those men, to whom I now speake. Are yee turned out of doores from God your heavenly Father? Doe you finde your selues out of all hope, to recouer his fauour? Are you dead, and would you liue, but that you can see no meanes of life? Be of good comfort, and cheere vp your selues. The water of life is neerer, then you are aware of. You are in it, and knowe it not. It comes vp to your very lips. Doe but open your mouths, and it will run in. *Agar* sate her downe, and did not so much as looke about her, to see if she could light vpō any spring, or pit of water to maintaine life in her Sonne; and the Lord himselfe cald vnto her, and shew'd her, where she might fill many bottels. And will he suffer thee (thinkst thou) to wander from place to place to seeke life? Behold it is in his Son. Thou shalt not need to climbe vp to heauen. ^h *Iesus Christ* of his owne accord, without thy desire, or thought of any such matter, came downe from thence, & brought life with him. Sound not the depths, to fetch it out from below. ⁱ Euen from thence also the same *Iesus Christ* came vp with life. Art thou dead? There is life in him. If thou wert not dead, neither couldst thou receiue, nor he bestow life vpon thee. ^k Can a whole man be cured, or ^l a free man set at liberty? Was ^m not *Lazarus* dead, before he could be raised againe to life? Therefore did our Sauiour stay in the place, where he was, 2. dayes, after he had word of his sicknes, that he might be dead, and buried, ere he should come to restore him to life againe. Tell me not, how long thou hast bin dead. The strength of death growes not by continuance, as sicknesse doth.

Verse 19.

Verse 16.

^h *Ioh.* 3. 13.ⁱ *Luk.* 24. 6.^k *Mat* 9. 12.^l *Ioh.* 8. 33. 34.^m *Ioh.* 11. 6. 39.

He

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He, that hath bin dead, but one hower, is as void of life, as he that died a yeere ago. When our Sauour came to raise *Lazarus*, he had bin dead 4 daies: Lord said *Martha*, *he stinks by this time*. There wanted life: and when that came, neither continuance of time, nor noy somnes of fauor, nor the bands at his hands and feete, were able to make any resistance, for the detayning of the prisoner.

n Ioh. 5. 39. 40.

If the force of life be so greate, that no contrary power is of strength to make head against it, may it not well seem exceeding strange, that so few recover life, or once looke after it. Our Sauour complaines of the Iewes, that although they search the Scripturs, with an opiniō that euerlasting life was to be had out of them, & those Scriptures testified of him, that he was the autor of that life: yet they would not come to him, that they might haue life. There is no reason that we should expect better intertainment, then he found. Hee, that will not beleeue, that the light shines, when it is plaine to be seene, wil hardly giue credit to him, that tels him afterward, it did shine. Yet me thinks, I cannot chuse but wonder, that this life, which is in our Sauour, should so generally be neglected; I am loth to say despised, or refused: but I must of necessity cōfess, it is not embraced, as it should be. Would you know what the reason of it is? what? Are we vnwilling to haue life? That is not possible, seing our chiefeft care is to maintaine life. Doe wee despaire of means to come by it? The least shew of hope will make a man try any course, that shall be directed him. It is a rare thing, to find any man so void of hope to liue, that he will not take whatsoeuer is offered him, to continue life. Is the remedy more greeuous, then the disease? what is easier in the opinion of ordinary men, then to beleeue? Shall I tell you, what I conceiue of the matter? There are 2 lets, that stay vs commonly from the seeking, and embracing of this life. Either we are too wel cōceited of our selues, or not well enough perswaded of him, in

whome

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whom this life is. Would you haue me seeke for life? Let them looke after it that lack it. I haue life already in my selfe, and need not depend vpon any other for it. *I am rich, and increased with goods, and haue neede of nothing,* o saith the Church of Laodicea: and yet indeed as our Sauour there tells her, *She was wretched, and miserable, and poore, and blinde, and naked.* This conceipt naturally possesseth all men; and where this is rooted, and flourisheth, there is neither roome for spiritual life to grow, nor will to plant it. But this, because it is so agreeable to the pride of our corrupt nature, is the lesse to bee wondered at. The other hinderance, whereby wee are helde backe from this life, is more strange, and lesse excuseable. There are many, that make open profession to all the world, that they knowe themselues to be naturally dead, and to stand in neede of life to quicken them; yea they goe farther, and, in wordes, acknowledge, that the life, they want, is in Christ: and yet (like those Iewes, I spake of ere-while) they care not to ioyne themselues to Christ, that they may be made partakers thereof.

o Reu. 3. 17.

This I take to be generally the estate of most of vs, that are called Christians. Do we not all professe beleeue in Iesus Christ? Do we not thereby acknowledge, that we are dead in our selues, and looke to receiue life from him? And yet, how few of vs are there, that indeed are so perswaded? Thinke not much, that I make this grieuous cōplaint. If we did truely beleue that in heart which we confesse from the teeth outward, were it possible we should be so carelesse? where can you find me one amōgst a greate many, that either knowes or cares to knowe how this life is to be come by? Doth thy hart leap within thee for ioy, as oft as thou hear'st, that there is life to be had in Iesus Christ? When *Iacob*, in a time of famin, heard that there was food in *Egypt*, hee sent his Sonns thither with all speed, to buy some. How far

p Gen. 42. 2.

would

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would they haue gon for life, that trauailed into *Egypt*, for meate? Thou hast heard there is life in Christ; & for all that, sitst stil in thy house; I should say ly'st stil in thy graue, and thinkest it enough for thee, to haue heard of it. Thou doost but deceiue thy owne wretched poore soule: What could it haue auailed *Iacob*, that hee heard where there was corne to be bought, if hee had not sent his Sonnes to fetch it? But perhaps thou mak'st accout, that thou hast it sure. If I should aske thee, when or how thou camst by it, I doubt me thy answere woulde bee to seeke. Go to: I will not presse thee so far, though well I might. For this life we speake of, doth not steale into a man, while he lies a-sleeping, but is followed, and sought for, before it be obtained. But I will only demãd this one questiõ of thee. Hast thou indeed found life in Iesus Christ? Oh that it were as truly, as it is commonly spoken. I will not examin thee vpon any Interrogatories. Let thine owne soule tell thee in secret, betwixt it, and thee, whether thy affection to this autor of life bee such, as the feeling of so greate a blessing can not possibly chuse but make it. He, that saith, he beleeueth there is life in Christ, and vseth no meanes to become partaker of it, either thinkes he hath no neede thereof, or accout's it not worth the hauing, or saith, he knoweth not what; deceiuing himself with an empty shadow, the substance whereof he neither hath, nor careth for. What shall I say of him who brags he is possesst of life in Christ; yet neither honors Christ, nor reioyceth in his own happines? What else? But that his heart beleeueth not, what his toong auoucheth.

But I dwel too long in the general. Let vs come now to the particulars; and first to the life of holynes; which is so absolutely from Christ, that the Apostle saith it is not himselfe, that liueth, but Christ, that liueth in him. Will you heare him speake. *I through the lawe* (q saith S. Paul) *am dead to the law; and that I might liue*

q Gal. 2. 19. 20.

unto

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unto God, I am crucified with Christ. Thus I liue; yet not I now, but Christ liueth in me. For the spirit, by which wee liue, is ^rthe spirit of Christ resting in him, as in the head, and spreading himselfe abroad into euery one of the members, to giue them their proportion of life, and growth. This is that, which (in another place) is call'd ^fthe spirit of life, which is in Christ Iesus; and which is there said to haue freed vs from the law of sinne. The Iewes bragd they were free by nature, because they were Abrahams children. But our Saviour aunsweres them, that they were the seruants of sinne, because they committed sin, and could not be made free indeede but by the sonne onely. This, our Baptisme teacheth vs, as ^uthe Apostle sheweth at large: The summe is, that we are buried by Baptisme into the death of Christ, that sinne may be slaine in vs; and raised againe by the power of his resurrection, that righteousness may liue, and grow in vs. The conclusion is this, *Make account* (saith the holy Apostle) *that yee are dead to sinne, but are aliue to God in Iesus Christ our Lord.* ^x*In whom wee were quickened, when wee were dead in sinnes. For y* Christ Iesus is made unto vs of God, ^y*wisedome, righteousness, sanctification, and redemption.* Where are they now, who finde themselves so perplexed, with the sight, and sense of that their naturall corruption? Me thinkes I heare the sighes, and grones of a poore soule, lamentably complaining, that shee can finde no ende of her wretchednesse, no bottome of her running sore. If she heale vp one, two breake out for it. If she make head against pride, couetousnesse settis vpon her behinde her backe. While she is busie with all the force she can make, to withstand the lusts of the flesh, that outwardly assault her, her owne thoughts inwardly commit fornication. Though shee keepe her hands from murder: yet her tongue wounds deeply, and deadly, with euill speeches. To conclude, when shee hath ouer night emptied the sinke, in the morning she findes it full againe. What may

^r Eph. 4. 15. 16.^f Rom. 8. 2.^u Ioh. 8. 33. 34^y Jer. 36.^u Rom 6. 2, 3, 4.^y Jer. 11,^x Eph. 2. 5.^y I Cor. 1. 30.

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wee say, to comfort one so distressed? Our Euangelist shall speake for vs: *In him was life*. Art thou dead to righteousnesse? There is life in him. Dwelles there no good in thee? In him there is nothing but good. Neuer amplifie the strength of thy corruption, as if the life that is in him could not ouercome it. Thinke not thy death can be stronger, then his life. Consider with thy selfe, that it is no easie matter to dispossesse him, that hath so long a time binne willingly enterteyned. Thy corruption is of long continuance, and growth; the grace, that must cure it, newly planted in thee, and tender. If thy not beeing could not withstand thy naturall life, neither shall thy being naught, be able to keepe away from thee, the supernaturall life.

But many occasions will be offred vs, in the whole course of this Gospell, to comfort, and strengthen all them, that feelee themselves to bee spiritually dead, and desire to haue life in Iesus Christ. Giue me leaue therefore, now in the beginning, to discover the heretickes and idolaters, their erronious opinions, and conceiptes of our Sauour, and of themselves. The heretikes, that denied his diuinitie, neuer sufficiently waighed the poize of our Euangelists speech; *In him was life*. For if they had aduisedly considered, that all spirituall life was shut vp in him, so that none at all was to be had, either without him, or out of him, they woulde easily haue discerned, that hee must needs bee very God. Can not naturall life bee setled in any creature, as in the fountaine thereof; and can spirituall life (trow yee) spring in him, that hath not so much as his naturall beeing from himselfe? Let vs imagin the greatest power of this kinde, that possibly can bee in any creature. The most, he can doe, is, to offer the consideration of spirituall matters to our meditation, to make cleere, in some measure, the truth of that, hee saith; to perswade, and vrge vs to beleue and like of that, which hee deliuers. Alas; all this comes

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very short of the helpe, wee neede. Can he withdraw our minds from the cares, and pleasures of this world, that wee may giue our selues to the meditation, he exhorts to? Can hee giue vs spirituall eies, to see the truth, of that, he teacheth? Can he incline our vnwilling hearts, and make them willing, to embrace the life, he so commends vnto vs? Dares hee say, there is life in himselfe, otherwise then by his depending vpon him, of whom our Euangelist saith, *In him was life*? The most excellent creatures, for their natures, are the Angells; yet had not they life in them, as the fountaine thereof. For many of them are spiritually dead, hauing no true holinesse, or righteousness in them; and as for them, that continue in life, what haue they, that they haue not receiued? If it were possible to digge a new chanell for the sea, and to empty that, wherein now the water runnes, into that new one so prepared, stopping vp the passage betwixt them; might wee account of this, as of the spring of waters? Let the breadth, length, and depth of it bee neuer so great, as long as the springes are not there, it may bee a lake, or poole, and that a great one; but the sea, or beginning of waters it cannot bee. So it is with all creatures whatsoeuer. If the life of righteousness, like the water of the sea, could be conceiued to be in them, and they not in Christ; yet were not this the life, wee speake of; which is the well-spring of life, and feeds all riuers with a continuall supply of liuing water. *Of his fulnesse* (saith S. Iohn) *haue wee receiued*; and so receiued, that as the sunne beame hath all his light, by continuing ioined to the body of the sunne, from which if it should bee separated, it would bee wrapped vp in darkenesse: so haue wee life in Christ; who could not so largely impart it to all his members, if it were not his owne by nature, and in him, as in the first breeder of it. How can hee then bee any lesse, then perfite God? Shall I now compare him with the Idolls of the Hea-

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then? the auncientest, and principallest of whome were (at the most) but men, as I shewed in my former exercises. The comparison would be too base, and labour lost, to proue them to bee without life, whose murders, adultries, and thefts, are recorded by the chiefest of their owne followers. I cannot choose but wonder that the heathen, who worshipt such vncleane, vniust, intemperate, and euery way wicked wretches, for Gods, could haue any conceipt of their owne vertues. Doubtlesse if the report they make of their Gods be true, and the commendation they giue to many of their philosophers, States-men, and Captaines, true also; there was more reason to honour them as Gods that liued vertuously, then to account of them, as the fountaines of vertue, that poured out such flouds, and seas of all manner of viciousnes. Is not this sufficient to roote out that vaine conceipt of the Heathen Philosophers, and other, who are strangely proud of I know not what vertue they dreame of, that should be in them? Let vs conferre a little, if not as learned, yet as reasonable men. Art thou so conceipted of thine own vertues? I maruaile whence thou shouldest haue that, thou so much bragst of. Thou wilt not for shame say, that the fountaine of all vertue is in thy selfe. For then how should other men haue any, that neuer fetcht drop at thy spring, or streames? How should the world haue done for a new supply, when thou dyedst? Me think it is against sense, for any of the Heathen to boast of vertue, seeing it is more then apparant, that their Gods the fountaines of it were so dry, & empty. But I will deale with them more kindly: and not call them to account, where they had it; but onely make a little triall, whether they had it, or no. The triall is soone made. Take the opinions of the best, and most vertuous, that ever liued, without the life of righteousness in Christ, and you shall finde them full of error; I will not say in matter of religion, without which there can bee no

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holines, but in iudging of ordinarie duties, betwixt man and man. If I should rehearse some maine grounds, that the wisest, and iustest of them deliuered, vpon ripe, and aduised deliberation, in the greatest points of the gouernment of states, you would hardly indure the hearing of them. But I will not enter into particulars, whereof there would bee no end. What life of righteousness could there be amongst them, which alwaies allowed reuenge to bee most lawfull? I will onely say thus much in one worde, that they laboured to cleanse the outside of the vessell, but within were full of all vncleannesse.

See Plato de Re. publ. & Aristot. tel. politia.

It shall suffice then for the conclusion of this point, that the life of holinesse and righteousness, was in Christ indeede; because no man euer had it, that was not in him; & many haue had, & haue it in abundance, by depending wholly vpon him. The principal point is yet behind, concerning the life of glory. Which though it properly belong to the world to come: yet there is one chiefe thing, appertaining therunto, which is to be had in this world, as an entrance to the other. The death, that insued vpon the breach of that charge; **Thou shalt not eat of the fruit of the tree of the knowledge of good & euill, was the estate of mortallitie to the body, and of condemnation both to body, and soule.* Therefore the life, that was in Christ, must needs affoord vs remedy against both these. Let vs take them in their order. And first, that by death, the separation of the soule, and body was signified; it may euidently appeare, as by the words themselues, in their proper sense: so also by the sentence of the Lord, pronounced after the sinne, according to the penalty before threatened; *In ^a the sweat of thy face shalt thou eat bread, till thou ^a Gen. 3. 19. retorne to the earth: for out of it wast thou taken: because thou art dust, and to dust thou shalt retorne.* Adam indeede liued many hundred yeeres after this sentence, but at last the execution of it came. *^b All the daies that Adam liued, ^b Gen. 5. 5. were 930. yeeres, and he died.* But this is so well knowne,

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and generally confest, that it needs no further prooffe. Let vs shew, that there is life in Christ, to destroy this death. Ne ther neede wee goe farre, to seeke for that matter. Remember ^cwhat was threatned the diuell, that the seed of the woman should bruse his head. ^dIf the diuell bee subdued, who hath the power of death, as the Apostle tells vs; what shall become of death, that is vnder his power? The Lord himselfe tells thee, by ^ehis Prophet, where he triumpheth ouer death, trampling him vnder his feete, *O death, I will be thy death: Oh graue, I will be thy destruction.* But this was rather a discouragement of death, then a destruction. Heare ^fthe Apostle proclaiming the victory, after the fight was ended. *Death is swallowed up in victory.* He proceeds to insult ouer him. *O death, where is thy sting? O graue where is thy victory? The sting of death is sin; and the strength of sinne is the law. But thanks be vnto God, who hath giue vs victory, through I. Chr. our Lord. Giue vs victory? How doth that appear? For since by man, came death, by man also came the resurrection of the dead. For as in *Adā* al me dy, so in Christ shal al be made aliue: through Christ (I say) ^gwho hath abolished death & hath brought life, & immortalitie to light, through the Gospell.*

I wish it were so (may some men say) that death were indeede destroyed, & that we need no longer stand in feare of him. But what credit may be giuen to that, which is refuted by sense, in daily and howeuerly experience? Did not *Adā* die? Are not *Abraham, Isaak, Iacob, & al the prophets,* and Patriarchs dead? Is not there prooffe enough in the scripture, that euery man must die? ^h*What man liueth and shall not see death?* The Apostle seconds the Prophet; ⁱ*It is appointed to men that they shal once die.* What say you to that great conquerour of death himselfe? The two theeues, that were executed with him, withstood death longer then he did. *The Souldiers came* (^k*saith the Euangelist*) *and brake the legges of the first, and of the other, which was crucified with Iesus. But when they came to Iesus, and*

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*saw that he was dead already, they brake not his legges. See I pray you; the champion, that should ouercome death, is sooner subdued by death, then either of these two ordinarie fellowes. It was no wonder though the Jewes vpbraided him, when he hung vpon the Crosse. He saued others (quoth they) but he cannot saue himselfe. Is it possible to belecue, that there was life in him, whole death his best friends cōfesse? Doth this seeme vnpossible to thee? What wilt thou say then, if I tell thee of a greater matter? Hee ouercame death by dying. The same stroke, that tooke life from him, through him ^m slew death himselfe, & him that had power ouer death euen the diuell. Would you know more particularly, how that could bee? I may not enter into any large discourse of the points: In one word it was thus, *The sting of death* (as the Apostle taught vs) *is sinne*: By which the diuell preuailed, to the destruction of them, that had sinned. This sting was not onely blunted, and rebated, but pluckt out and cast away by our Sauour. For his death, being a sacrifice for sin, tooke sinne quite away. ⁿ *Behold the Lamb of God, that taketh away the sinnes of the world.* So that now the name of death is more terrible, then the thing: there is more feare, then hurt in it. Tell me what it could indanger, or indamage thee, to haue a snake creepe vpon thee, yea if it were into thy bosom; so the sting, teeth, and whatsoeuer els it hath power to hurt withall, were first pulled out? It might perhaps scarre thee, or make thee start, as a litle cold water will doe, if it be cast (vpon a sodaine) in thy face: but that is all the harme thou couldest haue by it.*

1 Mat. 27. 42.

m Heb. 2. 14.

n Iob. 1. 19.

Death then is thus disarmed by our Sauour Christ: but the destruction of him, is by his resurrection. If thou wouldest see death dead indeed, look into the graue, where Iesus thy sauiour was laid. There shewd death the vttermost of his power. He thought himselfe sure enough of the victory, when he had shut him vp without life in the sepulchre, rolled a great stone to the mouth of it, and saw a

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o Luke 24. 1.

o Mark 16. 1.
Mark 15. 47.

q Luke 24. 2.

3

r Ioh. 20. 15.

(Ioh. 20. 3.

Ver. 6.

Ver. 7.

Ver. 17.

guard of souldiers set to watch him well : there hee keeps him in that estate, the same day he was crucified, all the next, and the beginning of the third. What ensued? Surely if hee had bin put in aliue, hee would haue bin dead, by that time. There is no question then, but that wee shall finde him dead in the graue. So thought his disciples. Who the next day, after the Iewes Sabbath, *Early in the morning, came vnto the Sepulchre, and brought the odors, which they had prepared, to embalme his body withall ;* They made no doubt, but they should finde him, *Pwhere they had seene him laid.* For dead men are no starters. Onely their feare was, that they should not be able to roule away the stone, from the doore of the Sepulchre. But that feare lasted not long. *q When they looked, they saw that the stone was rolled away : And they went in, but found not the body of the Lord I E S V S.* What should they now thinke? Or how should they come to learne, what was become of him? Sure they were, that there hee was laid; and being dead, had no power to conuay himselfe away from thence. The likeliest was, that some body had taken him vp, and caried him away to some other place. Sir (*r saith Mary Magdalen to one, who shee thought had bin the Gardiner*) *If thou hast borne him hence, tell mee, where thou hast laide him, and I will take him away :* Thou shalt not neede to bee in feare, of hauing thy garden annoyed, or troubled with him any further. His Apostles were informed of this doubtfull matter. To assure themselues the better, they runne to the sepulchre, *they find the linnen clothes, in which hee was wrapped, & the kerchiefe, that was vpon his head ; not lying with the linnen clothes, but wrapped together, in a place by it selfe.* Hauing seen this, they return back, whēce they came. Mary staies: & to her Iesus discouers himselfe. What should I make many words? The prooffe of this point, belōgs to an other place. Death had done his worst: & in despite of him, the

Lord

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Lord Iesus is risen again, leauing him ashamed, & cōquered. To this the Angels beare witnes; *Why seeke yee him, that liueth, among the dead? He is not here but is risen.* e Luk. 24. 3. 6.
 I speake of knowne things, it is enough to name them. Wee see for all this goodly discourse, that death still seizeth vpon all men: let them be neuer so well settled in Iesus Christ, he plucks them vp, & carries them away with him into the graue. What is become of the holy Apostles? where is his blessed mother the virgin? Is there life in the head, when the members of the body die so fast, euery day? And not one or two, a ioint or a finger, or a limme, but the very principall parts, yea all, one, & other? Dooſt thou doubt, whether there bee life in him or no, who hath wraſtled with death, and ouerthrowne him? Can death preuaile againſt him, now he liueth, whom he could not keepe in ſubiection, when he had him dead & buried? *Christ being raised from the dead, dyeth no more; death hath no more dominion ouer him. For, in that hee died, he died once to sinne, but in that he liueth, hee liueth to God.* e Rom. 5. 9. 10.
 Sinne had his due; a sacrifice of infinit worth, to pay the price of mans redemption: now must God also haue his due, that hee, that liueth to him, may liue for euer. But I would not haue any man so much deceiue himſelfe, as to imagin, that the dying of them, which are in Christ, is an argument of the continuance of the authoritie, or power of death. No, no, beloued, there is an other reason of this dissolution. Alas, alas, death doth not aduance his owne estate, and kingdome by this meanes, but serues the Lords turne, to bring his purpose to effect. It fares with him, in this case, as it did in the death of our Sauour. That which hee thought to establiſh his power by, by that he destroyed it. So is it in the death of those, that are Christs. The body, as now it is, is neither capable of immortalitie, and fit for the seruice of sinne. How shall it be prepared to receiue the one; how purged and clenſed from the other, but by death? *Fleſh & blond*
faith

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* 1. Cor. 15. 50.

y Reuel. 1. 18

* 1 Cor. 15. 36

(**saith the Apostle*) *can not inherit the kingdome of God, neither doth corruption inherit incorruption.* Wouldest thou haue part in our Sauour Christs immortalitie, that thou mightest bee free from death? Die then, that thou maiest be ridde of mortalitie. Art thou affraid? Of what? Least death should be too strong for thee, if he once get thee into his clouches? Hast thou not an example in Christ? *I am alieue (y saith he) but I was dead; and beholde I am alieue for euermore.* But thou fearest, because thy body shall be turned into dust. O foole **saith the Apostle*) *that, which thou sowest, is not quickened, except it die.* Keepe thy corne aboue ground; because if thou put it into the earth, it will consume, that thou shalt neuer finde it againe. Where then shall the fresh Greene blade appeare? When shall the stalke grow vp? When shall it eare? When shall it flower? Shall not all this glorie bee lost, if the graine bee not sowed in the furrowes of the earth? And art thou so, I will not say fearefull, but foolish, and childish, that thou darest not die once, that thou maist liue for euer? Plucke vp thy spirits, and bee no longer a childe, but a man: were it not better for thee to die a thousand deaths, then to bee continually disquieted with the motions of thy corruption? Thou hast now some life of Christ in thee, by the power of his spirit, which inables thee to fight against sinne, and to preuaile. But there is no finall subduing of it, till the body be destroyed, which doth so incline, & draw thee to the seruice thereof: Neither hath the spirit of God quiet, or full possession of thy soule, as long as that corruption abides therein. And that, as it was bred with thee, must die with thee: there is no other course appointed by God, to rid thee of it. I doubt not, but thou art now resolu'd to desire death, whē it shall please God: seeing there is no way to life, but by it: & with this resolution, I leave thee, that I may speak a word, or two to the, that are yet out of Christ
And how shall I addresse my speech vnto them? It is

need-

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needlesse to inflame them with a desire of life. For they are wholly possesse with that already. It is in vaine to perswade them they shall neuer die, if they be in Christ. For all experience teacheth the contrary. Shall I exhort them not to feare that, which they cannot auoide? They may learne that in the schoole of reason: what remains then? At the least giue mee leaue to aduise you, how you may make the best of that, which can by no meanes bee escaped. You are resolu'd, there is no way with you, but one. Die you must, and it is vncertaine how soone. Yet if you may die so, that you may be sure to liue againe, & that for euer, what hurt can there be in death, what feare should there be of it? A crab stock, that hauing his head, boughs, & armes cut off, is grafted with a pippin, or some other dainty fruit, can not reasonably complaine of hurt, but rather hath great cause to reioice, and glory. Hath hee any wrong done him, that hauing his cottage of clay pulled downe, hath a goodly palace of stone built for his dwelling? But these me will not beleue, that there is any such life in Christ. I would to God I were able to perswade the, but to make som litle trial. O! if they would be contented, but to rest vpon him for life, how quickly should they find his promise true, & certain? Be perswaded, be intreated I beseech you by the loue of life, which you so desire: what shall you lose by it? If that we preach be false, yet shal the rest of your yeers be spent in more hope, & comfort. If you know any better waie to prouide for your selues, in kindness, & humanity, impart that knowledge to vs. If you do not; in ciuilitie, & good manners cōdemne vs not, till vpon triall, you can disproue vs. Life you earnestly desire, euen bodily life: refuse it not, when it is offred you without any danger of losse if you should be deceiued.

I am come now at the last, to the chiefe point of all, which is life euermore; begun (as I said ere-while) in this world, by the forgiving of sin, & perfited in the next by the giuing of glory. Of which notwithstanding I intēd not

Chapter I. verſe 4. 5.

a Gen. 2. 17.

b Ioh. 3. 17.

Ver. 18.

c Ioh. 5. 24.

d Rom. 3. 25.

e Rom. 5. 10.

f Ioh. 3. 16.

g Ioh. 6. 40.

to ſay much; becauſe, being the maine matter of the Goſpell, euery chapter almoſt will afford me neceſſary occaſion to intreat therof. Shortly for the prooſe of the point, that eternall death, and condemnation are compriz'd in that threatning, *a Thou ſhalt die the death;* I appeale to the whole courſe of the ſcripture, and the ioint conſent of all, that euer profeſt true religion, Iewes & Chriſtians. But it is manifeſt enough, by the deliuerance, wee haue through Chriſt; that I may make one labour of two. *b God ſent not his Sonne into the world, that he ſhould condemne the world, but that the world through him might be ſaued. He that beleeueth in him, ſhall not be condemned; but he that beleeueth not, is condemned already.* Yea ſuch is the redemption, which we haue by Ieſus Chriſt, *c that he, which beleeueth, hath paſſed from death to life.* What is this paſſing from death to life, but obtaining forgiueneſſe of ſinnes, being reconciled to God? whoſe wrath otherwiſe abideth in vs, to condemnation. *God hath ſet forth Ieſus Chriſt (d ſaith the Apoſtle) to bee a propitiation, through faith in his bloud, to declare his righteousneſſe by the forgiueneſſe of ſinnes, that are paſt. e If when wee were enemies, wee were reconciled to God by the death of his ſonne, much more, beeing reeonciled we ſhall be ſaued by his life.* But I forget my ſelfe, in ſtaying too long in this diſcourſe; wherein the new Teſtament is ſo plentifull and eaſie to bee vnderſtood.

Neither is the point of euerlaſting life, either harder, or rarer. This one Goſpell of S. Iohn, hath not ſo few as twenty ſeueral places to that purpoſe. *f God ſo loued the world, that hee gaue his onely begotten ſonne, that whoſoever beleeueth in him, ſhould not periſh but haue life euerlaſting. This is the will of him, that ſent me, that euery man which ſeeth the ſon & beleeueth in him, ſhould haue euerlaſting life, & I will raiſe him vp at the laſt day.* Look not that I ſhould go forward in this courſe, or ſpēd time in amplifying the vnſpeakable glory of that life. For the one I refer al men to the reading of this goſpel, eſpecially the chapters I named

be.

Chapter 1. verse, 4.5.

before: and concerning the other, all I can possibly say of it, is lesse then nothing in comparison of the thing it selfe. Therefore also I hold it in a manner needlesse, to enter into any course of exhortation. For who can hear of these kindes of life in our Sauour; and not be carried to him, for the enioying of them, with all speed, and means, he can possibly make? Let it be a small thing, for a man to bee dead in sinne, because perhaps he fees it not. Let the life of righteousness be little accounted of; by reason of the pleasure we take in sinning. Let vs despise bodily death, as a common matter. Let vs not regard the resurrection of the flesh, as long as the soule is immortall. Shall not feare of damnation for euer in hel fire affright vs? Shall not hope of eternall ioy in heauen delight vs? Is it nothing to indure most horrible torments, without ease or ende? Is it nothing to be partaker of such pleasure, as cannot be conceiu'd, without danger, or feare of change? What is the immortality of the soule, of which thou bragst, but an immortall miserie? The more thou art perswaded of the everlasting continuance thereof, the greater knowledge thou hast of thine owne endlesse calamities: Whereas if once thou come to bee ioined to Christ; the farder thou seest into the continuance of thy life, the more thou art inflamed with a delight to liue. But now I haue brought thee where this life is to bee had, I will shew thee how it is to bee attained

In him was life: Where though it may seeme that the Euangelist sayes no more, but *he is life*, or *life is by him*, yet indeed the speech is more significant. First in respect of life, the manner of speaking makes a difference in the thing. For when the scripture saith that Christ is life, the word is to be taken for the cause of life, ^h *I am the resur-* *rection, and the life*, saith our Sauour: and again, ⁱ *I am the way, the truth, & the life*. So speakes ^k the Apostle of him. *When Christ your life shal appear.* Who sees not, that by life

^h. Iohn. 11. 25.

ⁱ. Ioh. 14. 6.

^k. Col. 3. 4.

Sermon 4. vpon IOHN,

1 Ioh. 5, 11.

m Col. 3. 3. 4.

m 1 Cor. 1. 30.

o 1 Ioh. 5, 11.

p Rom. 8, 1.

q 1 Cor. 15. xi.

Ver. 22.

r Rom 5. 12.

s Heb. 7, 9. 10.

t 1 Cor. 15. 23.

in these places, the author of life, or life, as it is in the cause thereof, is vnderstood? But in the other phrase, the same thing is noted, as it is imparted by him to vs. *God hath giuen vs euerlasting life, and that life is in his sonne.* Wee haue example of both these in one place; *ye are dead* (saith ^m the Apostle) *and your life is hid with God in Christ.* What life? That same life, which Christ hath communicated to you, and by which you liue. What followes? *When Christ your life shall appeare.* How is Christ their life? By giuing them life. And as in this kind of speech wee may easily discerne some reason of the difference, that the scripture obserueth; so may wee also in the other. Sometimes ⁿ the holy Ghost saith, that *Christ is made vnto vs wisdom, righteousness, &c.* What is this els, but that wee receiue these things from Christ, as the autor, and cause therof. Sometimes, life is said to be in him: so we are said to bee in Christ Iesus; *ye are of him in Christ;* as in the place I named before: *There is no condemnation to them that are in Christ.* Now in these speeches, and the like, not onely the effect, but also the manner of our comming by it is signified. Will you haue a plaine example of it? *Since by man came death, by man also came the resurrection of the dead.* We haue here the effect of Adams transgression, and of Christs resurrection. The next verse shewes the maner of both more euidently. For as in Adam (saith the Apostle) *all men die, euen so in Christ shall all bee made aline.* How die all men in Adam; but ^r as beeing one with Adam, in whose loines they were, when he sinned, ^s as *Leui* was in his father *Abrahams*, when he paide tithes to *Melchisedech*? So are all raised againe in Christ. Not simply all: but all his. ^t *The first fruits is Christs: then they, that are Christs, at his comming.*

Wouldest thou then bee made partaker of this life, of which thou hast heard so many admirable, and glorious things? This life is in Christ. How wilt thou do to fetch

Chapter 1. verse 4.5.

it out of him? Deceiue not thy selfe: it is not so to he had. Hee, that will enioy the life, which is in Christ, must not thinke to come to him, and take a snatch, and carry it away with him. He keepes it close shut vp within himselfe: Not refusing to impart it to other, but desiring to ioine other to him, that they may bee sure to holde fast for euer, that hee giues them. If hee should commit it to thy custodie, and let thee depart from him with it, what wouldest thou doe, or what meanes couldest thou vse, to keepe it safe? Satan is craftie, and mighty. It is a great venture, but either hee would cofin thee of it by deceit, or robbe thee of it by force. What say I a venture? It is out of question, thou wouldest neuer be able to keepe it from him. If thou haue any experience of his vndermining, and assaulting thee, thou knowest how hardly, and with what adoe, it is now held, when yet thou art knit by faith to him, in whom the very fountaine of it is. Dooſt thou not feele how strongly he pulls, to rent thee from him, that sometimes thou canst scarce tell, whether hee haue seuered thee from him, or no? If thy experience bee small in thy selfe; didst thou neuer see a poore soule stand quaking, and trembling, looking ruefully about on euery side, shrieking, and crying out for feare, least hee should bee separated from Iesus Christ? At the least perswade thy selfe, it is not for nothing, that our Sauour himselfe, when hee labours to assure his sheepe, that they shall neuer bee wrung out of his hands, puts them in mind of his fathers Almighty power. *"My sheepe heare my voice, and I know them, and they follow mee: And I giue them eternall life, and they shall neuer perish: neither shall any plucke them out of my hand: Is not here assurance enough? They know his voice, that they may not bee deceiued by harkning to a stranger, They follow him, hauing him stil in sight, least they should mistake some other for him. Hee giues them eternall life. How shall they die, that haue life euerlasting? He*

Ioh. 10. 27.

ver. 28.

Chapter 1. verse 4. 5.

ver. 29.

secures them, in saying, *they shall neuer perish.* They haue life, and shall hold it fast to the end. Is there yet more? *None shall take them out of his hand.* This confirms all the rest. What though the deuill be haling, and drawing of them continually? Hee shall not preuaile. How shall wee bee assured of that? For then wee are safe indeede. Heare what followes. *My father which gaue them mee, is greater then all, and none is able to take them out of my fathers hand.* What needed all this, if it bee so easie a matter to keepe life, when once thou hast it? Thou makest account to take life of our Saviour, and when thou hast it, to be gone with all speed. Alas poore man, thou wilt keepe it but a little while iwis, if thou haue no better help then thine owne. But if thou cleaue fast to Iesus Christ, and stirre not an inch, or an hayres bredth from his side, thou maist perhaps heare the diuell roaring at thy backe, or see him running vp and downe prying, and seeking some aduantage to seize vpon thee: it may bee hee will offer to snatch at thee, and lay holde vpon thee; cling to thy Saviour, as the childe dooth to the mother, when hee is in feare: and then doubt not, but he, that is greater then all, will keepe thee out of Satans iawes, maugre all his power, and malice.

Beare with mee, I pray you, if I seeme to be ouerlarge in this point. I feele such an increase of comfort, and assurance in the meditation of this matter, that I cannot leaue it, till I haue lookt a little neerer into the particulars thereof, especially those, that concerne the temporall death of the body, and the eternall both of it, and the soule.

Now the life, whereby wee are deliuered from the one and the other death, as it hath oft bin said, is in Christ. For the better, and fuller conceiuing whereof, wee must remember, that faith, whereby we are ioined vnto Christ, that wee may partake of that life, which

is

Chapter 1. verse 4. 5.

is in him, maketh vs al one with him. There are 2 similitudes, by which the Scripture expresseth this spirituall coniunction: the one is that bond, which is betwixt man, and wife; by which they, that were two, become one flesh. This is most excellently set out by *x* the Apostle S. Paul; where he shewes, that *Christ is the head of the Church, as the husband thereof; that the Lord nourisheth, & cherisheth it, as his owne flesh.* And no maruaile though he do so: For (as it followes) *we are members of his body, of his flesh, & of his bones.* Yea so members of them, that wee are one flesh with him, by reason of this bond of marriage, that so chaynes, & links vs together. No man can be so fond, as to vnderstand this of our humane nature; as if therefore wee were said to bee one flesh, because hee & wee are of the same nature. For neither are all men one flesh, though they be all of the same nature: & if the Apostle had intended to speake of that point, he would not haue said, that wee are bone of his bone, and flesh of his flesh; but rather that he was bone of our bone, and flesh of our flesh. For it is well knowne to al men, that, in regard of the nature of man, they, that are the Church, I meane a great part of them, euē al that died before our Saviour, and were partakers of the life we speake of, had it, before he was made man: & but for their sake, & some others, hee had not taken that nature vpon him. *But the mysticall coniunction, whereof x the Apostle professeth to speak in that place, hath the beginning and ground in Christ, & not in vs.* Hee is the husband, we are the wife; *Eue* was bone of *Adams* bone, not he of hers. Yet, when they were ioined together in marriage, they were both but one flesh. It is then apparant by this similitude, that we being thus spiritually become one with Chr. haue the same life, which is in him; as the wife hath the same flesh, or rather is the same flesh with her husband. The other similitude is of the head & body; which liue by the same spirit of life, resting originally

*x. Eph. 5. 23.**x Eph. 5. 23, 29**Verse. 30.**verse. 31.**Verse. 32.*

Sermon 4. upon I O H N,

y Eph. 4. 15. 16

* Eph. 1. 22. 23.

a Ephes. 5. 23.

b Col. 1. 18.

in the head, and from thence dispersing it selfe into all the members of the body. This also, the same Apostle setteth forth in the same Epistle. It will bee sufficient to rehearse his words. *Let vs (ysaith he) follow the truth, in loue, and in all things grow vp into him, which is the head, euen Christ. By whom al the body being coupled, & knit together by euery ioynt, for the furniture thereof, according to the effectuall power, in the measure of euery part, receiueth increase of the body, vnto the edifying of it selfe in loue.* Therefore doth he often call the Church the body of Christ. * *God hath appointed him ouer all, the head to the Church, which is his body. a Christ is the head of the Church; & the same is the Saviour of his body. b He is the head of the body of the Church.*

Giue eare now with attention, and take knowledge of the assurance of your life. Why do you shrink, and quake, at the mention of death? Euen when you are dead, you are still aliue. Are you not one with Iesus Christ? Are you not bone of his bone, and flesh of his flesh? Are not you, and he one flesh? Doth not euery man nourish, & cherish his owne flesh? And will Christ (thinke you) suffer his flesh to be destroyed by death? What dost thou tell me, of the decay of thy strength? that thy fight waxeth dimme, thy leggs feeble, thine armes weake, and all thy senses begin to fayle thee? Is not Christ aliue? Or canst thou dy, as long as hee liues? Thou art but the least part of thy selfe; thy husband is thy head, and thy life. And whereas thou art now a-dying, it is not for thy destruction, but for the abolishing of that which makes thee subiect to dy. Christ thy husband doth not meane to forgoe thee, but to ioyne thee neerer to him. Wouldst thou bring a mortall carcase into heauen? Wouldst thou bee continually in danger of dying? Is it not better once to endure it, then alwaies to feare it? A quarter of an howers worke, will rid thee of all paine for euer. How wilt thou wonder at thy selfe

when

Chapter 1. verse 4. 5.

when thou shalt behold the glory of that body, which thou left'st naked, and miserable? Shal I need to put thee in minde of thy happinesse? Dost thou remember, that thou art a part of Iesus Christs body? Hath he any dead part trow'st thou? Thou canst not imagin, that any man of reason would suffer his enimies to dismember his body, or to deprivue the least finger he hath of life or sense? How then should Christ endure such a mayme? But what talke I of bereauing his members of life? As if it were any way possible, that death should be in that part in which life is continued? Wait the time, that God hath appointed for thy quickning. Thou art but dressing, & attiring, that thou mai'st be a fit Bride, for an immortal Bridegrome.

As for condemnation to hel fire, the second death, be not so iniurious to the Maiestie of Christ, as once to think, that any member of his body can bee lyable to damnation.^c *There is no condemnation to them, that are in Christ.* V Who shall laye any thing to the charge of Iesus Christ? Canst thou bee condemned, and hee acquitted? Can the head bee in heauen, and the members in hell? *Father* (^dsaith our Sauour) *I will that they, which thou hast giuen me, be with me, euen where I am, that they may behold my glory, which thou hast giuen me.* Can the first fruites bee holy, and the lumpe vncleane? Can the head raigne in glory, and the members bee plunged in the pit of damnation? Assure thy selfe, if there bee life in Christ, & thou one of his members, thy part is in it. He bought thee too deare, now to lose thee, or let thee be taken from him. Besides, hee hath openly confest; that hee receiued a charge from God his Father, to see that none shoulde perish, that belieu'd in him: and ^e hee hath profest, that hee will discharge the trust reposed in him. *I will raise him up at the last day. Hee that eateth my flesh, and drinketh my bloud, hath eternall life, and Iⁿ will raise*

c Rom. 8. 1.

d Iohn. 17. 24.

e Ioh. 6. 40.

Verse. 54.
Ver. 56.

Sermon 4. vpon Iohn,

him up at the last day: In him, as it followeth, Christ dwells, and he in Christ. Then must hee needs be sure of euerlasting life, that lodgeth such a guest.

A guest, that hath life in him, as in the fountaine thereof, from whence it floweth to all those, that are ioyned to him. For although our Euangelist say, *In him was life & not Is life;* yet he may no more be thought once to haue had it, & now to be without it, the once to haue bin God, & now not to be so. But that all doubt of this matter may be taken away, we must call to minde that which we heard before of the reasons, why this maner of speech is vsed. First then (for I will now sett it in the first place, because it is the plainest, & hath least need of any explication) we may well, & reasonably imagine, that the Euangelist continues his former kind of speech; *The word was in the beginning, was with God, was God. All things were made by him, nothing was made without him.* was it not fitter then, to say, *In him was, then, in him is life,* that the whole description of him may bee deliuered in the like tearmes? This might serue, in my poor opinion, to satisfie any man, concerning the worde. Yet because there are some other reasons of it alleaged, & those both true, for the doctrine they teach, & not vnfit for the text it selfe, I will make bold to stand a little vpon them; the rather because I perceiue I shall not end these 2 verses in this one exercise, as I purposed, and desired to do.

The former reason of the word *was* depends vpon the like course the Euangelist takes in the rest of his description: those that now I am to handle, concerne the time, either before our Sauours being in the world, or while he was in the world. The time before, either reaches to eternity, before all beginning, or at the least makes it self equall to the continuance of the world, after the fall of *Adam*, til the coming of Christ in the flesh. If wee apply it to eternity, who can doubt, but life was always in him who only liues of himself, & giues life both tēporal &

spiri.

Chapter 1. verse 4. 5.

spiritual to al, euē to euery one that hath it. But because this maner of giuing life is an effect of his Godhead; & so, common to him with the Father, and the holy Ghost and not a matter belonging properly to his person, nor any worke of his mediatorship: I will leaue it, as not intended in this place; and come to a second consideration of life being in him from all eternity, as in the mediator betwixt God and man. In what respect then may it be truly, and fitly said, that life was in him from all eternity? In respect of the eternall decree of God, whereby he determined to restore to life those, whome hee chose therevnto by the mediation of his Sonne, the word, of whom we speake. Of this ^f the Apostle speaks: *Those, whom he knewe before, he did also predestinate, to bee made like to the image of his Sonne, that he might bee the first borne among many children.* Vpon this predestination (as the Apostle adds) followeth calling, iustifying, and at the last glorifying, which is the highest degree of the life, that is in Christ. But in ^s an other place hee speakes more plainely. *Blessed be God, euen the Father of our Lord Iesus Christ; in which hath blessed vs with all spirituall blessings in heauenly things in Christ: As he hath chosen vs in him before the foundation of the world.* Therefore doth the Apostle Peter ascribe the appointing of the meanes, and the execution of it, according to the appointment, to the foreknowledge of God. ^h *Him haue ye taken by the hands of the wicked, being deliuered by the determinate counsaile, and fore knowledge of God.* The same is acknowledged by the ioynt confession of the Apostles, where they say, that *Herod, Pontius Pilat, the Gentiles, and the peop'e of Israel, gathered themselues together against the holy Sonne of God Iesus (whom God had annointed) to doe whatsoever the hande, and counsaile of the Lorde had determined afore to bee donne.* VVorthily then doth Saint Iohn avouch, that *life was in him; yea before any time was, life was in him.* ⁱ *VVhen the fulnesse of time was come*

f Rom. 8. 29. 30

s Eph. 1. 3. 4.

h Act. 2. 23.

s 4. 27. 28.

i Gal. 4. 4.

Sermon 4. upon Iohn,

k Rom 3.25.

God sent his Sonne. Life did not then begin to be in him, but to shew it selfe to be in him, ^k God set him forth (by his incarnation) to be a propitiation. Life was in him before, in regard of Gods eternall counsaile; but not discovered, nor manifested to the world, no nor those works of his, which were to bring life, performed: Yet euen thē was life in him.

l Luk. 10.24.

m Ioh. 8.56.

n Heb. 11. 1. 2. 3. &c.

o Mat 22.32.

p Rom. 4.11. Gal. 3.16.

q Heb. 13.8.

If it seeme to any man somewhat ouermuch, to go so far for the Euangelists meaning, let him shorten his iorney, & containe him selfe, within the compasse of the world created. Shal we not find sufficient reason of this speech *In him was life*, though wee goe not out of the world? yes out of doubt, very sufficient. For seeing many worthy Patriarchs, and holy Prophets, many true Israelits, & Sonns of *Abraham* by faith, as well as by nature, departed out of this worlde, before our Sauour came into it, to performe the foreappointed worke of redemption, either these must haue died without life, & so alwaies continue dead, or there was life in him, before he was incarnat. ^l Many Prophets, and Kings desired to see and heare him, at the Apostles while hee liued heere, saw and heard. Surely then they were not ignorant of him, and that life was in him. But did they not see him? By one, iudge of the rest. *Your Father Abraham* ^m (saith Christ) *reioyced to see my day: and hee saw it, and was glad.* And yet, what name I one? seeing wee haue a cloud of witnesses, that compasseth vs round about, ⁿ sounding out the same assurance of fayth, that we now haue, and looking for the same promises to bee fulfilled, which wee beleue, and knowe to haue beene performed to the vttermost. Was not our God, ^o the God of *Abraham*, *Isaac*, and *Iacob*? Was not our Sauour, their Sauour? ^p Dooth not our interest, wee haue in Christ, depend vpon our being the children of *Abraham*? ^q V Was not Iesus Christ yester-day, is hee not to day, shall hee not bee the same for euer? Then

may

Chapter 1. verse 4. 5.

may wee safely, and truely conclude, that there *was* life in him, before he was in the nature of man.

But howsoever it be true, & certaine, that *life was in him*, both from all eternity, in regard of the counsaile of God, which is as ancient as himselfe; & in effect, in respect of them, that from time to time were partakers of it, euen from *Adam* to *Iohn Baptist*: yet it was then most properly in him, when hauing taken our nature vpon him, he ouercame death, and him, that had power ouer it, the Deuill. This was that, which those Kings, & Prophets desired, and longed to see. This was that, which good olde Simeon so reioyced at, that he was ready to depart out of this life with full satisfaction, and contentednesse, when he had scene the promised *Messiah* in the nature of man: *Lord* (saith he) *now lettest thou thy servant depart in peace, according to thy word. For mine eyes haue seent thy saluation.* The holy man had a long time beleu'd by faith, that saluation was to come, and in hope with patience waited for the comming of it, but he neuer saw it til that time. Indeed how should he? For it was neuer to be scene, till then. How could it be? For it neuer was fully, & perfittly till then. It was not enough for the Son of God, that he had infinite power, as God, to giue life to whom he would, to repair the ruins of his image in man, by clensing him frō sin, & cloathing him with righteousness, by raising him frō death, as he first breathed the soule of life into him, by vouchsafing him a place in heauen, which was at his command, that had made it. Al this I say would not serue the turne, that the Euangelist might say as he doth, *In him was life*. For the Lorde God, Father, Son, & Holy ghost, had appointed another course of giuing life, another meanes of saluatiō; not to be perform'd by the Son of God, sitting in heauē; but to be wrought here vpon earth, in the same nature, that had find, & was dead. He, that made mā holy, & righteous at his creatiō, could, by the same power, haue restord to him

Luk. 2. 29. 30

Sermon 4. upon Iohn,

his original righteousness in a moment. But it pleased him to do it after another manner; whereof more hereafter in due place. To say al at once; seeing by man came death, God would have life to come by man, & no otherwise.

Let it be graunted (may some man say) that there was no possibility of life, but by the death of the Sonne of God; and that the Sonne of God could not dye, vnlesse he became man; yet might the Evangelist haue well said, *In him is life*. For since it is confest, that hee tooke the nature of man, and continues still in heaven in that nature, surely life was no more in him, while hee was heere, then it is in him, now he is gone from hence. Why then saith S. Iohn, *In him was life*? I answered in one word, though life be still in him; yet it is in respect of that, which he performed, when he was here on the earth. Here he tooke, and sanctified our nature; here hee bare the chastisement of our peace; here he offered vp that invaluabable sacrifice, for the purging of our sinnes: Here hee triumphed on the Crosse ouer all principalities, and powers: Heere hee rose out of the graue from death to life: Only one thing, which here possibly could not be don, he hath done being gon from hence; that is he hath taken possession of our inheritance in heaven, & waites there to receiue vs into his owne glory. The Euangelist therefore writing the history of his life & death, while he was here in the world, speaks of him, as of one that was, & is not. But of this enough before.

I should now proceed to the later part of this fourth verse; *And that life was the light of men*: But I find my self so much overtaken by the time, that it is in vain to meddle with it. I will therefore content my selfe with some word of exhortation, whereby wee maie bee stirred vp to the embracing of that life, which was in Christ. To which purpose what shal I need to say much? The matter dooth so highly commend it selfe, that it refuseth to be entreated for. Looke not therefore, that I shoulde

Chapter 1. verse, 4.5.

desire you to bee willing to liue. Nay, bee vnwilling if you can. Doe but proponnd the matter to your own hearts, and you will not choose, but like of it. And yet, mee thinkes I see no man make any great haste. Shall I wonder or complayne? It is strange, that life, life euerlasting should bee so little set by. It is lamentable that death, eternall death should so little bee feared. If it were any long Iorney, or daungerous way, if hard to come by, or soone lost againe, there might bee perhaps some colour of excuse for this backwardnesse. But when the thing it selfe is neere at hand, the way to it safe, the meanes of attaining to it easie, and the possession of it sure, who can excuse himselfe to himselfe (I say not to God) if hee fayle of so glorious a treasure? *Do wee not beleue the Euangelist, that there is life in him?* Doe wee flatter our selues with a conceite, that there is life in vs? Why come wee to heare that, which when wee haue heard, wee will not credite? why make wee a shew, as if wee stood in need of life from Christ, when wee thinke our selues, sped of it already? Perhaps it seemes the lesse worth, because it is offered. Who euer thought, that the kindnesse of the giuer should abate the valew of the gift? Condemne thy selfe, for not seeking to him; not him, for seeking to thee. That hee reueales to thee, hee conceales from many. That which thou vnthankfully refuseth, many thousandes would most thankfully receiue. O the frowardnesse of the hearts of men! O the blindnesse of their minds! If this life were in God, they would tremble to come neere him for it, because of his dreadfull maiestie. Now it is in a man (least happely they should be too much afrayd) they disdaine to take it of him, by reason of his meanenesse. ¹ *But wisdom is iustified of her children.* He [Mat. 11. 19.] is both God, and man, that thou maist neither feare nor despise him. If thou wilt not liue to shew his mercie, thou shalt die to set foorth his Iustice; For to him be-
longeth

Sermon 5. vpon IOHN,

longeth all glorie, both of mercy and Iustice for euer and euer, *Amen.*



THE FIFT SER- mon, vpon the first Chapter of IOHN.

Verse 4.

— *And that life was the light of men.*

5 *And the light shineth in darknesse, and the darknesse comprehended it not.*



Hey that take vpon them to write the liues of famous men, such as the world admires, either for their goodnesse, or greatnesse, ordinarily deliuer some generall description of them, in the beginning of their histories. These descriptions vsually containe either a rehersal of their pedegree, and descent, together with the place, time, and other matters concerning their birth, and such like; or a commendation of them, for some especiall vertues. Wee haue examples of both these kindes in the Scripture. He, that was the holy Ghosts Secretarie, in penning the hi-

1. Sam. 1. 1. 2

story

Chapter 1. verse, 4.5.

storie of *Samuell*, begins his booke with a recitall of his genealogy, a description of his parents, and diuers other points touching his conception, birth, and education.

u Another, whome it pleased the same spirit of God to imploy in writing the life of *Iob*, makes the entrance into his historie, by commending him for an *vpright and iust man, one that feared God, and eschewed euill*. Our Euangelist intending to set forth the life and death of our

u *Iob. 1. 1. 2.*

Sauour Iesus Christ; as the partie, he writes of, was extraordinarie: so doth he extraordinarily ioyne both together. And because two other Euangelists, x Saint *Ma-*

x *Mat. 1. 1. 2.*

thew, & y Saint *Luke*, had already set out his humane pedigree, both for succession in the kingdom, & for natural descent, Saint *Iohn* leauing them vntoucht, betakes

3. &c.

y *Luk. 3. 30. 31*

&c.

himself to the declaring of his diuine estate: First, what he was in himself; eternall, with God the Father, & himselfe very God: Secondly, what he was to vs; a Creator, in making all things for vs; a Sauour, in giuing life, euen spirituall life; life of grace, & pardõ, life of immortality, & glory. So that whether we respect his greatnes, or his goodnes, neuer was any m̃a so worthy the writing of, neuer any m̃a so worthy the knowing, & following.

His greatnesse was magnified in the power of creation: his goodnesse shewes it selfe especially in the work of regeneration. Wherein first, the Euangelist declares what he is, and doth: then how he is intertaind. In him *was life, and that life was the light of men*. What doth hee? According to the nature of light, *Hee shines in darkenes*. But the darkenesse will not bee inlightned. Of the first of these points concerning *life in him*, I spake in my last Sermon: now let vs proceede to that, which followes touching light. And therein (keeping our former course of handling the Clauses seuerally, as they lye) wee must first labour to vnderstand the words, then seeke out the Euangelists meaning. The wordes direct vs to inquire what life it is, that is heere spoken

of;

Sermon 5. upon Iohn,

of; to consider what is saide of it: that *it is light*, and *the light of men*. For the first worde, a little labour will serue: because there would haue beene no doubt of the meaning, but for the needlesse curiositie of some, that make themselues worke, where they finde none. What reasonable man would make any question, but that the Euangelist in both clauses speakes of the same *life*? *In him was life*. What followes? *And that life was the light of men*. What life thinke you? Any other, then that he named presently, yea immediatly before? I, say these mé; else, why hath hee added the article in this later part, which he had omitted in the former? what needs all this adoe about the Article? How vaine and false the obseruation is, that hath no better ground, then the presence or absence of the article, I shewed in expounding the first verse, against the *Arians*. Here is lesse colour for the profe of any difference. First, the course of writing, which the Euangelist hath hitherto kept, in the beginning of this Gospell, makes it euident, and certaine, that the same *life* is meant in both places. *In the beginning was the word, and the word was with God*. It is ridiculous to imagine, that *the word*, which was in *the beginning*, should be any other word, then that, which was with God. *By him were all things made, & without him was nothing made, that was made*. Without whom was nothing made? without him, by whom all things were made. So in this verse the repeating of the same word teacheth vs, that the same life, and no other, is signified. Secondly, there may sufficient reason be giuen, why it was requisite, if not necessary, to adde the article, in the later part. Let vs make the Euangelist speake without it, *In him was life*. What then? *And life was the light of men*. Who can reasonably conceiue, what life he meanes? In the first verse I shew'd that there was good reason to place the Article before *word*, that it might the easilier appeare, whether the Euangelist intended to say, *The word was God, or God was*

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the Word. The case is much alike. Take away the Article, and wee may well thinke, that Saint *John* tels vs, that the light was life, rather then that the life was the light of men. Hee could not then speake otherwise, if hee would speake plaine: *In him was life, and that life was the light of men.* As for his omitting it in the first place, it is vsuall with all our authors both diuine and humane, to put it in, or leaue it out, at their pleasure.

The same life then, which was in the Word, was also the light of men. But, what light was that? For the word may be taken in diuers senses. The most proper, and ordinarie vse of light, is to signifie that visible creature, made by God,* the first day of the creation, by which all things afterward to be created, might be seene, and they that had eyes might see. But of this light there is no occasion to speake in this place; neither was it in the Messiah, and it is common to all creatures, that can see, as well as to men. From this proper signification, the word is applyed, by a certaine resemblance, to note out the instructing, and teaching of the minde, which is as it were inlightned with knowledge, whereby the vnderstanding is fitted to iudge of truth, as the bodily eye, discerneth colours. This our Saviour himselfe declares, both for the proper and figuratiue vse of the word. I thinke it is not amisse to recite the place at large. *The light of the bodie* ^a *(sayeth hee) is the eye.* Not as the fountaine, or spring of light, but as the pipe, which receiues, and conueyes it to the vse of the body. Therefore, *when thine eye is single, then is thy whole bodie light.* As the water, that is taken out of the Well, where it riseth pure, and cleane, is so brought to the Cisterne, if the pipe bee sweete, and without filth: so if the eye bee not dimd, nor tainted with any euill humor, the whole body receiues the light, as it is bright, and cleare. But if *thine eye bee euill* (sayth the text) *then the body is darke.* A

* Gen. 1. 3.

^a Luk. 11. 34.

Ver. 34.

bad

Sermon 5. vpon I O H N,

b Psal. 19. 8.

c Psal. 119. 18.

d Eph. 1. 18.

e Rom. 2. 19.

f Eccles. 1. 13.

g Act. 7. 22.

h 1. Cor. 2. 7.

i Col. 2. 3.

k Eph. 3. 9.

bad sight changeth light into darkenesse, or at the least discernes not the brightnesse of it. Take heede therefore (sayth Christ) that the light which is in thee, bee not darkened. What is the light, that is in a man, but the vnderstanding? Therefore also it is often called by the name of eyes. ^b The Commandement of the Lord is pure, and giueth light vnto the eyes. The Sunne inlightens the eyes of the body: but the knowledge of the wil of God is that which maketh the vnderstanding see. Open mine eyes (saith the ^c Prophet) that I may see the wonders of thy law. That the eyes of your vnderstanding may be lightned (^d sayth the Apostle) that yee may knowe, what is the hope of his calling. This is that, the Iewes commonly bragd of, though falsely, ^e That they were guides of the blinde, a light to them which are in darkenes: namely, in the darknesse of ignorance, not vnderstanding the true way of righteousness.

Now this light, by which the vnderstanding is inabled to knowe, and iudge, is of two kindes; naturall or supernaturall, which we also call spirituall. The naturall light, is that, which we haue from God, by nature; either bred in vs with reason, or gotten by reading, hearing, obseruation, studying, and such other meanes. Of this speakes ^f the wise King; I gaue my heart (sayth hee) to search, and finde out wisdom by all things, that are done vnder the heauen. This is that wisdom of the Egyptians, ^g wherein Moses was learned. The supernaturall light, is that knowledge of matters concerning euerlasting life, which wee receiue fro God in the scriptures, or by the ministry of men, according to the trueth therein reuealed. We speak the wisdom of God in a mysterie (sayth ^h the Apostle) euen the hidden wisdom, which God had determined, before the world, to our glory. These are the treasures of wisdom, and knowledge, al which ⁱ the Apostle saith, are hid in Christ, who hath sent his Apostles and Ministers, To make cleere vnto all men, (as ^k Saint Paul sayth) what the fellowship of the mysterie is, which from the beginning of the world,

hat b

Chapter 1. verse. 4. 5.

hath beene hid in God, who hath created all thinges by Iesus Christ; to the intent, that now vnto principalities and powers in heavenly places might be knowne, by the Church, the manifold wisdom of God. These are the two kindes of light whereby the vnderstanding of man is inlightned, and instructed. The questiō is, whether of these two, the holy Ghost meaneth in this place.

A question easie to bee answered, will some man say. For seeing it was proued, that by life in the former part of the verse, not the naturall, but the supernaturall life was signified; who can doubt but the light in this latter part, is of the same nature? It is so, doubtlesse; and therefore wee shall neede to stand the lesse while, vpon the prooffe thereof. Yet because it is (for the most parte) otherwise vnderstood, and that one especiall ground of interpreting that *life*, to bee the supernaturall, or spirituall life, was fetcht out of this place; I thinke it will not bee amisse to say somewhat, for the better clearing of the matter. First then, *the light*, here spoken of, must bee conceiued to bee such, as the Scripture otherwhere ordinarily signifieth by the same word. For it were strange, and against reason, to giue the worde such a sense, in this place, as it hath not any whereelse in the whole volume of the Bible. I denye not, but it is possible, that some one place may haue a word in such a meaning, as is not elsewhere to bee found. But this I say, that hee, which will aduenture vpon any such vnuuall, and rare exposition, had neede bee sure, that the place will not admit any ordinarie interpretation of the word. Here is no such necessitie. All things are agreeable to the Euangelists purpose, and circumstances of the text, if wee take the word *light* in that sense, which it commonly beares euerie where in the Scripture. Let vs inquire then, how it is ordinarily taken. Surely, for that supernaturall light, which the Lord reuealeth, for the making
knowne

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knowne of the meanes, whereby hee hath appointed to bring vs to saluation.

It were too much to recite all. I will name some principall places, by which you may iudge of the rest. *With thee is the well of life* (sayth ^l the Prophet) *and in thy light shall wee see light*: Life, and light both in one verse, both of one nature, both supernaturall. ^m *Send out thy light & thy truth, let them leade me*. The light of nature, is neuer called the light of God: the truth of God is that, which himselfe hath reuealed by his word. But what doe I expounding it? The next wordes put the matter out of doubt. *Let them bring mee vnto thy holy Mountaine, and to thy Tabernacle*. Can naturall wisedome guide vs thither? Canne the light of humane learning shew vs that way? ⁿ *The world in the wisedome of God knew not God by wisedome*. It is the word of God, ^o that is a lanterne to our feete, and a light to our pathes. ^p *Saloman beares witnesse to the same truth. The commaundement is a lanterne, and instruction a light*. Therefore doth ^q the Prophet *Esay* exhort the Israelites, *to walke in the light of the Lord*. And in ^r another place he comes neerer to the light, that Saint *Iohn* in this place holds out vnto vs. *Arise O Ierusalem, (sayth hee) be bright: for thy light is come, and the glory of the Lord is risen vpon thee. For beholde, darkenesse shall cower the earth, and grosse darkenesse the people: but the Lord shall arise vpon thee. And his glorie shall be seene vpon thee. And the gentiles shall walke in thy light, and Kings at the brightnesse of thy rising vp. What is this darkenesse, but the ignorance of the way to saluation? What the light, but the manifesting, and shewing of that way, by the ministrie of the Gospell?* ^t *The people, that walked in darkenesse, haue seene great light; they, that dwelt in the land of the shadowe of death, vpon them hath the light shined. Which prophecy as the Euangelist sayth, was then fulfilled, when our Sauour preached the Gospell in Galilee.*

^l Psal. 36. 9.

^m Psal. 42. 3.

ⁿ 1. Cor. 1. 21.

^o Psal. 119. 105

^p Pro. 6. 23.

^q Isay. 2. 5.

^r Chap. 60. 1.

^{Ver.} 2.

^{Ver.} 3.

^t Chap. 9. 2.

^t Mat. 4. 14.

There-

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Therefore also is hee himselfe called *Alight*. ^u *Alight* to bee revealed to the Gentiles. And himselfe called his Apostles ** The light of the world*. Yea, all Christians, truly inlightned by Iesus Christ, are called *the children of of light*. *The children of this world* (y^esaith Christ) *are wiser in their generation, then the children of light*. To conclude, God himselfe is said to be ** the father of lights, from whom euery good, and perfect gift commeth*. To be light, and that without a'l kinde of darknesse. ^a *God is light; and in him is no darknesse*. Them, that belceue, ^b *He hath called out of darknesse, into his maruelous light*. But what stand I reciting so many particular places? The new Testament is full of the like. As for the other signification of the worde, that by light, natural reason or knowledge should be meant, I am certainly perswaded, that it is not once to be found in the whole course of the scripture. What other prooffe of this point shall I neede, then that they, which expound this place of such naturall light, can alleadge no text, but one, that may seeme to make any thing for that purpose? And the most that can be gathered out of that too, is but a seeming, or shew; ^c *Lord lift vp the light of thy countenance vpon vs*. Who is so desirous to haue light, taken for reason, that he can thinke, the Prophet speaks of it in that place? He compares the wishes of worldly men, with the desires of the faithfull. *Many say, who will shew vs any good? Who will teach vs how we may gather goods? But what doe the godly pray for? That the Lord would giue them an increase of humane wisdom*. Indeepe this praier had not bin vnfit for a Philosopher, who knew nothing better, nor esteemed any thing more, then such manner of knowledge. But the thoughts of Gods children are raised higher, and their happinesse is of an other kinde. The knowledge, and fauour of GOD, are the matters, they labour for. That is the light, which they would haue to shine vpon them, and in them; without which they account themselues to bee in pal-

^u Luke 2.32.^{*} Mat. 5.14.^u Luk 16.8.^{*} Iam. 1.17.^a 1 Ioh. 1.5.^b 1. Pet. 2.9.^c Psal. 46.

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pable darknesse, though they had more knowledge of all other matters, then al men in the world beside. This was fit to bee opposed to the vaine wishes of carnall worldlings.

If then the worde be ordinarily taken for supernaturall, or spirituall light, seldome or neuer for the naturall light of reason, and humane knowledge; how should wee vnderstand it, in this place, but according to the generall vse of it in the scripture, for that light which we receiue from God by reuelation? Whereof that wee may be the better perswaded; let vs consider the signification of the worde, as it is commonly vsed by ^dthis writer. *This is condemnation, that light is come into the world, and men loued darknesse rather then light.* So in the two next verses. What is this light? not naturall reason, nor any knowledge obtained by it; but the mysterie of redemption; which carnall men cannot fancie, because it ouerthrowes all opinion of any goodnes in man. Let vs goe forward. *John (saith Christ) was a burning, and a shining candle.* Not for any extraordinary knowledge in humane learning, whereof he was vtterly voide, as his bringing vp shews; but for his innocēt life & preaching of the Messiah, of whom (as four Euangelist saith) *he came to beare witnesse*: and that was the light, wherein, as it followeth, *& the Iewes for a season would haue reioiced*; namely in taking him for the promised seed sent from heauen, for their deliuerance, ^has it appeareth in this first chapter. *I am the light of the world* saith our Saviour. *As long as I am in the world, I am the light of the world.* What? To shew them the way to the wisdom of this world? No such matter. The things, that our Saviour declared, ⁱwere hid from the wise, and men of vnderstanding, and reuealed to the simple, that had no learning. I will not weary you too much with turning your books, or stuffing your memories: looke over the whole Gospell, & the Epistles of this Euangelist, & Apostle, at your leasure; you shal neuer find

^d Ioh. 3. 19. 20.
21.

^e Chap. 5. 35.

^f Chap. 1. 7.

^g Chap. 5. 35.

^h Chap. 1. 19.

ⁱ Chap. 8. 12.

^k Chap. 9. 5.

^l Luk. 10. 21.

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the word otherwise vted, vnless perhaps once or twice, for the outward light of the sunne, or a torch, or candle.

Whom may not these obseruations suffice? If need be, there is yet more prooffe left, and somewhat more direct, if any thing can be more direct, to the place in question. For Saint Iohn proceeds to expound that, he had said, of the light, *Iohn the Baptist came to beare witnesse of the light.* m Ioh. 1.7. Of what light, but that which was mentioned presently before? And what light was that? The supernaturall light, which is not to be seene with the eies of the body, nor vnderstood by the discourse of reason, but beleeued by the vertue of faith. *He came for a witnesse, to beare witnesse of the light, that all men through him might beleue.* Beleue what? *While yee haue light, beleue in the light, that yee may bee the children of the light.* m Chap. 12. 15. Is it not as cleere as the sunne-shine, that the light Saint Iohn speakes of, is neither the sunne nor naturall reason; but more excellent, and glorious then either of these in their greatest height and perfection? Shall I goe yet one step further? Follow me, I pray you a little way, and I shall bring you, where you may rest your selues after this long trauell. Where may that be? but in the same signification of light, which before, I gaue in particular of the life, that was affirmed to be in Christ. The life of grace or sanctification, which is the fountaine of holines in vs, appears euidently in the light of our conuersation. *God is light, and in him is no darknes. If wee say that wee haue fellowship with him, and walke in darknes, wee lye, and doe not truely. But if we walk in the light as hee is in the light, wee haue fellowship one with another, and the blood of I E S V S CHRIST his Sonne cleanseth vs from all our sinnes.* m I. Ioh. 1.5. Would you see this more particularly? For the enlightning of the vnderstanding, call to mind that the Apostle Saint Paul, labouring to draw the Heathen out of their ignorance, to the knowledge of GOD to their saluation, tells them that hee was sent to open their eyes, that they may ver. 6. ver. 7. Act. 26. 18.

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Ephes. 5. 8.

Rom. 13. 12.

Verse. 13.

Verse. 14.

1 Tim. 6. 16.

Mat. 8. 12.

Iude ver. 13.

August. in Ioan.
tract. 1. Bede
in Ioan 1.

2. Pet. 2. 4.

Iude ver 6.

Gal. 3. 16.

Heb. 2. 16.

turne from darknesse to light. The reforming of the affection is signified by the same kinde of speech. Yee were once darknesse, but are now light in the Lord: Walk as the children of light. So is the outward conuersation also. The night is past, and the day is at hand: Let vs therefore cast away the workes of darknesse, and put vpon vs the armour of life; So that wee walke honestly as in the day: not in gluttonie and drunkennesse, neither in Chambering and wantonnesse, nor in strife and enuying. But put you on the Lord Iesus Christ, and take no thought for the flesh, to fullfill the lusts thereof. I confesse, the life of glory in heauen is not so plainly exprest by the name of light; yet both God is said to dwell in light, which no man may come vnto: and the place of torment is called darknesse; whereby wee are giuen to vnderstand, that the contrarie to it is light, and brightnes. The children of the kingdome shall be cast out into vtter darknesse. They are wandering starres (saith the Apostle Iude, of certaine wicked men) to whom is reserved the blacknesse of darknesse for euer. And this may suffice to shew, that by light in this place supernaturall light, and not naturall light is signified.

Which being granted, we may by it discerne, why it is called the *light of men*: which was the second thing to be considered in this point. They, that by light vnderstand naturall reason, can giue no sufficient satisfaction, why the Euangelist should make mention of men, rather then of Angels; who are furnisht with that vertue, no lesse, if not more, then men. Expound it of supernaturall light, and the reason is euident. For the redemption, which is by Christ, is proper to men, and belongeth not to the Angels; who (as S. Peter teacheth vs) are cast downe into hell, and deliuered into chaines of darknesse, to be kept vnto damnation, namely vnto the iudgement of the great day. To Abraham, and his seed were the promises made. Not to the Angels. For he in no sort tooke the Angels, but he tooke the seede of Abraham. Therefore is he called the

light

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light of men, not of Angels, nor any other creatures, who haue no need, or no part of the spirituall life, and light, which is by, and in him. Looke not, that I should magnifie the mercy of God toward mankind, in this respect; or so much as put you in minde, how infinitely wee are all beholding to his Maiestie, for so vnspeakeable, and vnderfuerd a fauour. Of that in due place: as yet wee haue but searched out the true sense of the words.

From which, I passe now to deliuer the Euangelists meaning, conteined in them. *And that life was the light of men.* What is it, that the holy Ghost would teach vs, by this kinde of speech? Doubtless, either hee sets out the benefits, wee reape by our Sauour, in an other particular; or els he intends to shew vs, how we come to the obteyning of them. I will speake shortly of both. Life is the chiefeft of all outward blessings; as vpon which all the rest so farre depend, that without it, they cease to bee. What doth any man inioy in this world appertaining to his beeing, or well beeing here, which receiues not end with this present life? Health, wealth, friends, beauty, wisdom, learning, valour, and whatsoever els belongeth to the comfort, or ornament of man, in this world, is bounded on euery side with the limits of this naturall life. Therefore is the commandement of not killing set in the first place, of all matters that concerne ordinarie men; because hee, that taketh away life, spoiles a man at one stroke, of all things appertaining to this present world. Yet many a man enioyeth life, who hath little ioy of any thing in life; and to speake according to the point in hand, who lackes a chiefe comfort of life, the sight either of bodie, or of minde, or of both. Therefore although the Euangelist had told vs before, that life was in CHRIST, then which nothing is more excellent: yet hee truly conceiued, that a farther benefit might

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Ioh. 14. 6.

8. 12.

11. 9. 10.

be added, namely light. So doth our Sauour sometimes speake of himselfe, heaping vp as it were one bounry vpon an other, and setting forth in diuers similitudes, the blessings wee receiue by beleefe in him. *I am the way, the truth, and the life.* And in one place, to amplify the greatnes of the blessing, hee ioineth light and life together. *I am the light of the world: hee, that followeth mee, shall not walke in darknesse, but shall haue the light of life.* It is much to haue light, whereby a man may bee guided in his ordinarie course of trauaile; and hee that wants it, wandring in the night, is in the danger of stumbling, and falling. But it is a blessing aboue the conceit of man, to haue such a light held out vnto him, as shall direct him to euerlasting life: that shall not onely make him able to see the way, that lies before him, but shall goe before him as a guide in the way, to the end of so happie a iourney. This is that then, which Saint *Iohn* instructeth vs in, that our Sauour Christ is not onely the fountaine of life, which streameth, and issueth forth to all them, that by faith cleaue vnto him; but that hee is also the light, that leades, and vsners vs as it were, into the palace of heaven. Thou liuest in him, and by him: Thou hast thy vnderstanding inlightened with the true knowledge of God, and cleere sight of the certaine way to saluation. I can hardly stay my selfe from falling into some earnest exhortation, when I consider these wonderous blessings, that are to bee had in Christ. But I must of necessitie forbear it, till I haue ended the exposition.

Which may reasonably bee thus deliuered; that the Euangelist, in these words, giues vs to vnderstand, that the life, which hee said was in CHRIST, is conueyed to men, by a certaine inlightning of them, with the sauing knowledge of GOD in CHRIST. As if hee should haue said, *Whereas all men naturally are dead in sinne, and by reason of sinne, liable to eternall dam-*

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nation; and also are farther overwhelmed with the mist of ignorance in darknesse, that they cannot discern of the way, that leads to true happiness; He that first created the world, and all therein of nothing, hath taken a second paines to reuine them, that are voide of life, and to enlighten them, which are couered with darknesse; that as hee hath provided meanes of life for them; so they may see, what those meanes are, and seeing attaine vnto them. So that whatsoeuer may bee needefull to the obtaining of euerlasting life; all that, our Saviour hath graciously, and bountifullly provided. Art thou dead? In him is life. Art thou ignorant, that thou canst not discern of the way to life? That life, which is in him, is the light of men. If hee had not brought the former, it would neuer haue come. If he had brought it, and not seconded that fauour with a farther kindnes, to make vs see our owne death, and life in him, all had bin to no purpose. For who will seeke for that, whereof (in his owne conceit) he hath no neede, nor vse? who will spend his time about the seeking of that, which he hath no possibility to find, or ghesse at? Therefore although the maine blessing, & end of all, be life in Chr. yet the discovering of this life is so necessary that without it we should be neuer a whit the better for the other, thē we are for those riches, & treasures, which are hid in the fardest parts of the world, vnseen, & vnknown to vs.

Hence it is, that our Evangelist addes *light to life*; following the example of his Lord, and maister, who makes so often, and so honorable mention of the *light*. *This is condemnation, that light is come into the world, & men loued darknes better then light.* Marke, I beseech you, the refusal of the light is the great cause of damnation to the world. Therefore doth he exhort thē, *To beleene in the light, while they haue the light.* And least this same light should seeme vnto them a matter of small account, hee tells them, both that he himselfe is the light, and that they shall not alwaies haue it shining to them, as they

Ioh. 3. 19.

Ioh. 12. 36.

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8 12.

9 5.

11 35.

Act. 17. 23.

Ioh. 4. 22.

had then, when he perswaded them to make a right vse of it. *I am* (saith he) *the light of the world; he that followeth mee, shall not walke in darknes, but shall haue the light of life: As long as I am in the world, I am the light of the world: walk while yee haue light; least the darknes come vpon you. For hee that walketh in the darke, knoweth not whither he goeth.* This is the commendation of the light, not much inferior to that of the life it selfe. For it little auailles a man to haue an earnest desire to go to any place, if he know not, nor can learne the way, that should bring him thither. The Athenians had an altar built, and dedicated to the vnknowne God. Were they ought the better for it? They worshipt they knew not what: as our Sauour saith of the Samaritans. The Apostle brings them light. *Whom you ignorantly worship, him I shew vnto you.* But they loued darknes better then light, and so came not to life. Now, that wee may not bee guiltie of the same sinne, and fall into the same damnation; Let vs stirre vp our dead hearts, by the consideration of the doctrine herein deliuered.

That life was the light of men: that is, according to the former exposition; The same worde or Messiah, that is the autor of life, is also the fountaine of light vnto vs. Without life, what are wee but dead carkasses? without light, what are we but blind beetles? Light without life can no more quicken vs, then the fish in the sea, or the beasts in the Forrest nourish vs. Life without light can no more guide vs to happines, then a good appetite without meate feede vs. If either faile, neither auailles. But if that life be the light of men; both the end and the way are ready for vs, and open to vs. Refine thy thoughts, to meditate on so high a fauour. Inlarge thy heart, to conceiue so great a kindness. Was it not enough for I E S V S C H R I S T to bring life into the world, but that hee must also light vs the way to finde it? Had it not bin more then extraordinary loue, to lay

Chapter 1. verse 4.5:

it before vs, though hee had not as it were thrust, and forced it vpon vs? Must hee giue thee both meate to feede thee, and stomack to eat it? O incredible fauour! O more then admirable kindness! Hee offers thee life. Thou neither regardest it, nor seest it. I would we did not turne away our faces from it. He opens thine eyes, and makes thee see it. Wilt thou shut them againe, and bee wilfully blind? Say not in thy wretched vnthankfull heart; Who will shew me the way to life? Behold, the autor of life spreads the beames of light round about thee. The darknes is great, and thick; but the light doth pearce, and scatter it. There is nothing wanting but a willingnes to see. What if it were farre off, that it could hardly bee discerned? Couldst thou reasonably excuse thy selfe, by a feare of ouer-strayning thy sight? It is life thou lookest at. If thou shouldest breake thine eye-strings with thy earnestness in looking, would any man say, it was not worth the venturing? It is better to goe blind into heauen, then hauing full sight of both eyes to be cast into hell fire. I was purposed to haue spent this exhortation in kindling, or inflaming our affection if I could, with the loue of him, that hath so carefully, grationally, and bountifully provided for vs: and must I bee faine to bestow my time, and paines in perswading you to accept of so rare a courtesie? But what say I courtesie? Kindnes, fauour, loue, the most affectionate, and forcible words, that can be deuised, are too cold, and weake, to signifie, I will not say to expresse such vnspeakable bounty.

But let vs make as light reckoning as possibly we can, of being inlightened. Let vs account it a small fauour to see, that wee are guided in the way to happiness. Let vs despise the pleasure we may take, by knowing what wee haue escap't, and what wee shall come too. At the least, though we care not to know our happiness,

yet

Sermon 5. upon I O H N,

Ioh. 12. 36.

1. King. 6. 13. 19

yet let vs not bee so senseless, as not to care whether we be happie, or no. The life, which we can not choose but desire, is not found, but by the light, which we looke not after. *He that walkes in the darke knows not whither he goes.* Yet perhaps he may light vpon the place, hee seekes for. O miserable hazard! will any man so aduenture his eternall saluation? How shall hee know it, when hee comes to it? Hee may ouer-shoote his Port. Hee may fall short of it. Hee may bee caried captiue into *Samaritania*, while hee puzzles in the darke to beleger *Dothan*. Beside, if hee were sure to arriue at the place, hee goes for, he may haue exceeding much foule weather, that hee shall neuer know where hee is; nor beleue that, which, at his first putting to Sea, hee seemed to bee assured of. *If a man walke in the night (saith our Sauour) hee stumbleth.* Well, let all this bee nothing; though hee can be no wise man, that will beare such an aduenture, when he need not: But let it (as I said) be nothing. It is something to lose or misse of felicitie, and life; howsoeuer the danger of losing, or missing it may be thought a matter of small importance. So a man haue it at the last, it skills not perhaps how hardly, or slowly he come by it.

Ioh. 12. 35.

17. 26. 18.

Be it so. But what if it will not bee had at all, without light? *While ye haue light, beleene in the light, that ye may be the children of the light.* Marke ye what he saies, that hath life in him? Ye must be children of the light, by beleeuing in the light; how shall that bee, if yee despise the light? Would you attaine to life? Take the light with you, that may shew you where it is. The first step to life, is turning from darknes to light. The Lord sends the Apostle *Paul* to the *Gētils*, that by his ministry they may be brought to life. How is the course of this work described? *He must open their eies, that they may turne from darknes to light, & from the power of Satan to God.* While we are in darknes, we are also in the power of Satan; when we approche to

God

Chapter 1. verse 4.5.

God, we come out of darknes. After that, followes forgiveness of sinnes; that is, life in this world, and inheritance among them, which are sanctified by faith in Christ; that is, glory in the world to come. Knowledge enters vs into the way of life; faith settles our steps in it, that we neither turne aside out of it, nor run backward, whence we came. He, that neuer sets foote in the way, can not goe forward in it. He, that knowes not, what is to be beleueed, can not beleue. Let a man runne neuer so hard, if he be out of the race, he shall neuer come to the goale. Look vpon the Apostle *Paul*; see what paines he takes, how temperately he liues, how religiously he worships, how zealously he pursues, & persecutes thē, whō (in his ignorance) he took to be enemies to God. At your leasure consider his behauiour, as himselfe hath set it out; What was he the neerer to true happines, for al this adoe? He found at the last, that his best righteousness was no better thē dung, & al the reward his zelous persecuting could procure him, was faine to be giuē ouer, for the purchase of the pardon therof. So little can it auaille a mā, to make al the speed, that may be, whē he is out of the way. Therefore if any man be desirous to become partaker of the life, which is in Christ, he must of necessity be directed, & guided by the light, that from him shines vnto vs. If thou wilt liue, thou must be enlightened. Will life, think'st thou, be found in darknes? no more thē light is in death. Is it not strange then, yea admirable, & incredible, that they which professe, they seeke for life, should wilfully cōtinue in darknes? And yet me thinks it is more strange, if more may be, that those mē should perswade thēselues, they are in possessiō of life, who feel thēselues shut vp fast in darknes. Who is ther in this cōgregation, I had almost said in this whole nation, that doth not flatter his own hart with an opiniō of life by Christ? *That life is the light of men.* Give me leaue now, after a lōg time of error, to aduise with thee of that, which thou shouldest haue bin fully resolvd of, a gret while since. Thou saist, the

Phil. 3. 5 6.

Act. 26. 9. 10. 11.

Sermon 5. upon I O H N,

life that is in Christ hath quickened thee. Thou art questionless inlightened. Shall I make bold to aske thee a few questions, concerning the myserie of thy redemption; the roote, whereon the life, thou talkest of, groweth? Wilt thou not abide to be questioned with of these points? Heare me a little; I doe it not to appose thee, but to instruct thee. At the least, if thou wilt not answer mee, yet giue mee the hearing, while I open this great secret vnto thee. Not that neither? Shall thy pleasure lull thee a sleepe, that thou canst not heare? Shall thy profit carry thee away, that thou wilt not see? I were as good hold my peace, as speake, and not bee heard. All men are willing, and ready to conser of that, whereof they haue skill, and experience. Thou canst not doe a souldiour a greater pleasure, then to put him into some discourse of warre. How gladly doth a Mariner take occasion to intreat of nauigation? So all professions, and trades, easily fall into speech of that, wherein they haue best knowledge. Onely in the profession of christianitie, the case is otherwise. You shall finde many a one, (I would I might not truely say very many, I am sure I may say ouer many) that can not indure to speake themselves, or heare other men enter into any discourse of life in CHRIST. Tell me I pray you, what is the reason, why other sorts of professions are so forward in talking of their artes, and trades? Is it not because they make account they haue some good skill in them? Could Christians be so backward to reason of matters touching their saluation, but that they are priuie to their owne ignorance in such cases? Shall a smith, or a shoemaker, delight to speake of his craft, because he is skilfull in it? and shal we hold off, and shunne speech of our glorious redemption, because; but I wil say no more for very shame of the world. It were not possible we should auoide such communication, if we knewe how to carry our selues in it, without bewraying our ignorance.

How

Chapter 1. verse 4. 5.

How then stands the case with vs? Are wee not enlightened? Then are we not quickened. If wee bee in darkenesse, we are in death too. This, this (it is to be feared) is the case of many of vs. There is no life in vs, because there is no light in vs: With this light wee may search our hearts, and discern, whether we be indeede alive, or dead. What know I, concerning mine owne naturall estate? What haue I learned of my first transgression in *Adam*? What feeling am I come to of the horrible corruption, wherewith my soule, and body are defiled? What vnderstand I of Iesus Christs natures, and offices? Haue I considered the infiniteness of the loue of God, in sending his owne, and onely sonne to be my sauiour? Am I well instructed in the doctrine of his sufferings? Is the value of his inualluable sacrifice magnified by me, though not comprehended? Let me yet come a little neerer. How many are there that do not so much, as know what Iesus Christ was? what it is to bee justified; what it is to beleue? We are buried in the darknesse of death; hauing nothing in vs, but the bare conceipt of life. I appeale to thine owne soule, whosoever thou art, that wouldest be saved: I desire thee not to let mee see the light, that is in thee, but to looke into thine owne heart, whether there be any there, or no. The triall is betwixt God, and thee. It is in vaine to say, thou art enlightened. For he knows, what is in thee, better then thou doost thy selfe. And there is no greater argument of thy blindnesse, then that thou doost not see it. He, that begins to see, perceiues hee wants a great deale of seeing perfectly. But he, that was borne blind, and continues so, knows not that there is any such thing as sight to bee had, but onely as hee heares other men talke of it: Such is the estate of many professed Christians. They haue heard I know not what rumours of *Adam*, and his fall; of *CHRIST*, and his death, and such other matters: But they know no

Sermon 5. vpon IOHN,

one point, or other, soundly, and throughly, either to their humiliation, or consolation.

And yet (for I must repeate it againe, and often) without light, there is no life, to be had in Iesus Christ. How long, then will you wander in darknesse? When will you approche to life? Let it suffice vs; that we haue hitherto continued in ignorance; yet the light shines vnto vs. Who can tell how soone the Lord will bee weary of waiting on vs, and holding out the light of saluation to them, that will not see? Deceiue not your owne selues with a vaine hope of life, as if it could be seized on, by groping in the darke. Be not wanting to your selues, and assuredly yee shall be saued. Christ Iesus hath provided life for you. The same Christ Iesus is ready to shew you the way to it; nay, hath shewed it to you already, if you would haue vouchsaf't to looke toward it. And because you are not blind onely, but dead also, he hath sent vs his seruants, and ministers, to call vpon you, to cry out vnto you, to intreat you, that you would open your eyes, and see the light. It lies shining vpon your eie-liddes; do but lift them vp, and it will enter. What shall you lose by receiuing sight? What will it hurt you to be saued? Is any man so hardly intreated to his owne good? You shall not trauaile alone, in the way to life. Behold heere is company on euery side. I, and my brethren the Ministers will carry the light before you; do but follow it, and the light will bring you to life. If any man, for all this, will roust in darknesse; though hee refuse to see the light, yet shall that discouer him both to God and men. Art thou not ashamed to know, that so many see thy blindnesse? Art thou not affraid, that the Lord himselfe will cast thee into eternall darknesse, since thou takest no pleasure in light? Rowse vp thy selfe, and shake off this drowfinesse, that CHRIST IESVS may giue thee light. If thou wilt not, neuer presse into this, and the like places. God is not deceiued. Thou

Chapter 1. verse 4. 5.

makest a shew of loue to the light, when thou comest hither, where it shines. Is thy sight dim? The light will cleere it. Hast thou no sight at all? The light will giue thee eyes to see withall. The light of the sunne appeares not, but where there are eyes already, and those open too. But the light of life which is in CHRIST, makes eyes where it is desired, and causeth life in all, that are willing to haue it.

Whereof if any man doubt, let our Euangelist resolue him: who, proceeding to shew vs the effect of the light, tells vs, that *it shines in darknesse*; as it were offering it selfe to disperse, and scatter whatsoever hindereth or staieth our full inlightning. For though it follow in the latter part of the verse, that *the darknesse comprehends it not*: Yet the force of the light appeares in some, who by it attaine to knowledge, and saluation. But this belongs to another place and discourse: let vs go forward in our exposition. Wherein we are first to consider the words, then to deliuer the sense. The words are not so doubtfull in themselves as the varietie of interpretations hath made them: which indeede is so great, that if I should handle them at large, both you and I should be sooner wearied, then edified. I will therefore content my selfe with some little speech concerning the diuersitie of the expositions. And therein first we must see what light it is, the Euangelist speakes of: then what hee saies of it; that *it shineth in darknes*. By light, generallie CHRIST, or his doctrine, or both, are thought to be signified. The variety of opinions principallie consists in the diuers respects in which hee may be conceived to be spoken of. All which may be referred to these two heads; his diuine Nature, or his Person. And so much of these respects in generall; the particulars I must needs reserve, till I haue shewed what is meant by *darknes*, and *not comprehending*;
for

Sermon 5. upon I O H N,

for without the knowledge of them, this cannot be vnderstood. In the meane while, wee may easily ghesse at the Euangelists meaning, if wee assure our selues, as there is good cause wee should, that *the light* here is all one, with that in the former verse. Whereof who can reasonably make any doubt? Hath not the Euangelist held the same course before? *One and the same worde was in the beginning, was God, was with God. By the same word, were all things made: nothing was made without him. In him was life: and that life, which was in him, was the light of men. And the light shineth.* What light, but that which he named, in the clause before?

Now, that both the person and the doctrine may well bee vnderstood, by this light; it is cleare by that, which our Sauour often saith of himselfe in this Gospell: *I am the light of the world. I am come a light into the world.* And that this belongs to his person, it is manifest, because he restraines this light to his continuance in the world, *While I am in the world, I am the light of the world.* Walk while yee haue the light; while ye haue the light, beleue in the light. But what neede I goe any further then this chapter? What was Iohns witnesse, but that Iesus was the Lambe of God that takes away the sinnes of the world? That hee was the Messiah, whome the father had sent? Therefore doth hee as it were point him out: Iohn seeth Iesus comming vnto him; and saith: Behold the Lambe of God. And he beheld I E S V S walking by and said; Behold the Lamb of God. What should I vse many words? It not his person signified, when Saint Iohn saith, *In him was life?* It is then truely said of our Sauours person, that hee is light, and shineth. But how is our Sauour light? Not onely as by his diuine power he giues vs light, through the worke of his Spirit in our hearts, whereof in this place our Euangelist doth not speake; but also in regard of the doctrine of everlasting life, which hee preached in his owne person, while hee li-

Ioh. 8.12.

☉ 1.46.

☉ 9.5. ☉ 12. ☉
35 36.

Ioh. 1.6.7.

Ver. 29.

Ver. 33.

Ver. 29.

Ver. 36.

Ver. 4.

Chapter 1. verse. 4.5.

ued here amongst men, and now teacheth dayly by those whome hee hath made his Ambassadors, to intreat men on his behalfe, and in his name, that they would bee reconciled vnto God. Let vs see howe this may bee prooued. *Light is come into the world* (saith our Sauour) *and men loued darkenesse, more then light.* What light? Namely, the true knowledge of saluation; whereof our Sauour had discoursed before to *Nicodemus*, not without his wonder, and astonishment. *How can a man be borne which is olde?* sayd *Nicodemus*, when Christ preached to him of regeneration by water, and the spirit, without which, no man can enter into heauen. Afterward, when he labord to instruct him, in the knowledge of his corrupt naturall estate, and shewd him, that the spirit inlightens whome hee pleaseth, as the winde blowes where it list; *How can these things be?* sayd *Nicodemus*. The world can not abide this light, which discovers the shame, and miserie of her darknes. Men had rather continue a good opinion of their owne vertue, and holines, though with error, then forgoe that proud conceit, they haue naturally of themselves; by seeing their sinnes layde open by the light of truth. Thus was *Christ the light of the world, while he was in the world*; because he preacht the Gospell to as many, as would heare it. And this was the light, which shuld not, as he threatens them, alwaies be with them. So then by light the doctrine of the Gospell, and knowledge of euerlasting life is vnderstood, and the person of our Sauour thereby signified, so farre as concernes his deliuering and teaching of that mystery.

This being thus conceiued, it is no hard matter to knowe, what is ment by shining. What else, but shewing and manifesting it selfe, so that they which wil may see it, and by it see the way to euerlasting life: *No man lighteth a candle to put it under a bushel, but to set it on a Candle-sticke, that it may giue light to all, that are in the house.* Let

2. Cor. 5. 19.

Ioh. 3. 19.

Ver. 4.

Ver. 9.

Ioh. 9. 5.

Mat. 5. 15.

Sermon 5. upon I O H N,

Ambros. de fi-
de, contr. Arian.
lib. 3. cap. 3.

your light so shine before men (saith our Sauour, applying the former similitude) *that they may see your good workes.* They, that would haue the place vnderstood of that inlightning, by which Christ makes vs discern the truth of that which is taught vs, doe not put any difference betwixt shining and inlightning; whereas it is plaine, that the holy Ghost, in this place, intends not to entreat of the effect, in the hearts of men, but of the natural property, and immediate act of the light. Neither doth this sense of the word wel agree with that, which followeth; *And the darknesse comprehended it not.* Is not this contrary to the former? If the light shine, so that it inlighten the darknesse, how can it bee said, that the darknesse doth not comprehend it? For it will appeare anone, that by *not comprehending*, not acknowledging, or not receiuing the light, is signified. But although the darknes bee not cleered and made bright by the light; yet the light it self shineth; that is, casteth, and spreadeth abroad his beams. Doth not the Sun shine, but when it is seene? Shines it not vpon the blind? Euen so the light of truth glistereth brightly, thogh it be not discerned by the, on whō it fals.

But this (as I noted before) is easily acknowledged; the greatest doubt is, why the euangelist changeth his manner of speech, and speakes of the present time; *The light shineth.* We haue had nothing hitherto, but of the time past. *The word was in the beginning, was with God, was God; were made, was made, was life; was light:* All of that, which is past, according to the ordinary course of an History. So in the clause, that followes, *Comprehended not.* Only heere, *The light shineth, not shined.* That our Sauours continuall inlightning vs from heauen is not signified, it appeared before, because of the difference betwixt that, and shining. Adde thereto, that if Christ inlighten, the darknesse is inlightned, & so comprehends the light. But the *Darknesse* sayth our Euangelist did not comprehend it. Shall we refer it to the whole time, since

Chapter 1. verse. 4. 5.

our Saviours incarnation? Indeed the light hath shined euer since, and doth, & shal shine. If that had beene the meaning, it had been fitter to haue sayd; *The darknes comprehendeth it not*, then *comprehended it not*; vnles we think that the darknes is lesse dark now then it was, when the Apostle writ this Gospell. And in that place, which is brought to proue this expositiō; there is no such diuersitie of time, but al runs alike. *That which was frō the beginning, which we haue heard, haue seene, haue looked vpon, haue handled; The life appeared, & we haue seene it.* We shal come neerer to the point, if we vnderstand it of that continual light, which shineth to vs, by the ministry of the word. Yet wil not the former doubt be remov'd, why the Euangelist saith not *comprehendeth*, and so includes the present also, which is as vnable and vnwilling to comprehend the light, as the former times haue beene.

What may then be the reason, why the holy ghost speaketh after this sort? *The light shineth.* It seemes to mee, sauuing other mens better iudgement, that this speech concerns the generall nature of the light, to which the shining of our Saviour, & his doctrine is resembled. Al me know that light properly signifieth that, by which wee are inabled to see with our bodily eyes: & by a resemblance thereunto, that which informeth the iudgement, & instructeth the vnderstanding, is called by the same name, whether it bee done by naturall, or supernatural means. The Euangelist the hauing given this name to our spiritual inlightning by Christ, & to the shining of that supernatural light vpo vs, speaks in these words of light in general, as if he should haue sayd: It is the nature of al light to shine, as of water to moysten, & of fire to burn. Therefore doth the Sunne continually send forth his beames, and as soone shal hee cease to bee, as to shine. For, seeing light is as natural to him, as reason, and life are to men, and beastes; as they leaue to be that they are, whē these actiōs haue an end. so doth the sun perish,

1. Ioh. 1. 1.

Ver. 2.

Sermon 5. upon Iohn,

whensoever he giues ouer shining. What is this to the supernaturall light, which comes from our Saujour, by his word and doctrine? may some men say. I will tell thee. The holy Ghost will haue vs by this former part of the similitude, to gather, and vnderstand the later, in this sort. The life that is in Christ (sayth Saint Iohn) is that, which inlightens men; giuing them, or at the least affording, & offring them the knowledge of their blindness, and deadnes, and of light, and life to bee had by, & in Christ. Now it is well knowne, that the light, according to the nature thereof, shines in darkenes; so did, doth, and will, this supernaturall light, alwayes shewe it selfe to them, that looke after it.

This (I take it) is that, which our Euangelist intendes, and implyes, though hee expresse it not. Since wee perceiue, that the light must needs shine, and vnderstand that the life in Christ is the light of men; how canne wee choose but conclude, that certainly the light did shine, while our Saujour was in the world?

So then, the light shineth alwayes by nature; But where shineth it? Surely in darkenes. For there is no vse of light, but in respect of darkenesse: and wheresoever any light shines, there is darknesse, without that light, naturally, and ordinarily. What darknesse is it, wherein this supernaturall light shineth? Questionlesse, a darknesse sutable to that light. For the Sunne in his greatest brightnes, at high noone in summer, shines not to the soule, but to the body of man; & the excellentest knowledge, & cleereft light of reason, helps nothing to the inlightning of our bodily darkenes: but the simplest idiot, if his sight be good, wil see as wel, as the wisest man in the world, if he haue the sun light. This then must be layd, as the foundation of the building; that by *darkenes*, not the absence of naturall light, but the want of spirituall knowledge is signified. And as by light wee

Chapter 1. verse, 4. 5.

vnderstand the person of the Messiah, together with the doctrine hee taught, concerning our spirituall saluation; so by darkenesse wee must in like sort conceiue the ignorance of him, and of that knowledge, which hee imparted to the world, whereby onely euerlasting life can bee attained to. What then is this darkenesse, wherein the light shineth? what else, but the blindness of men, by which they are vnable to see, and knowe, what belongs to their eternall saluation; the infidelity of men, whereby they are hindred, and withheld from acknowledging the meanes of it, when they are offred?

Of the doctrine anone; as yet I am in search for the meaning of the word. Which, as all men know, & confesse, signifies properly the absēce of this outward light, to which it is contrary. It is needles to proue this point by examples. Take one for all, in the beginning of the scripture. *Darknes was vpon the deep.* And God sayd, *Let there be light.* And God separated the light from the darknesse. Wee see cleerely, what darkenes *Moses* speakes of; that it needes not my exposition. From hence the word is taken, and applyed, to note out the punishment of sin, and sin it selfe: The punishment in this life, aduersity & affliction. *He hath set darknesse in my pathes,* sayth *Iob*; meaning that the Lord had laid greuous afflictions vpon him. *If they look vnto the earth* (sayth *Isay*) *behold darknes, and sorrow, & the light shall be darkened in their skie.* Darknes is without comfort, and affords a man no sight of any meanes for his deliuerance. Therefore the vse of the word reacheth farther; euen to death, and damnation. *Before I goe, and shall not returne* (sayth *Iob*) *to the land of darknesse, and shadow of death. Into a land, darke as darknes it selfe, into the shadow of death, where there is no order, but the light is as darkenesse;* Of damnation our Sauour often speaketh, when hee names casting into vtter darknes. *The children of the kingdome shall be cast out into vtter darkenesse. Take him away, and cast him into vtter darknes.*

Gen. 1. 2. 3. 4.

Iob. 19. 8.

Isay. 5. 30. & 8. 22.

Iob. 10. 21.

Ver. 22.

Mat. 8. 12. & 22. 13. & 25. 30.

Sermon 5. vpon IOHN,

Iud. ver. 13.

This, Iude calleth the blackenes of darknes. For whom, is reserved the blacknes of darkenes for euer.

Rom. 2. 19.

Eph. 4. 18.

Mat. 4. 16.

Rom. 13. 12.

Ver. 13.

Ver. 14.
Eph. 5. 8.

Ver. 11.

1. Ioh. 1. 5.

¶ ver. 6. 2. 11.

When the word is vsed for sinne, it signifieth either the ignorance of the minde, and vnderstanding, or the wickednes of the heart, and conuersation. *Thou perswadest thy selfe* (sayth the Apostle to the Iewes) *that thou art a guide of the blind, a light of them, which are in darknes: namely in ignorance.* To this purpose the same Apostle sayth of the Ephesians, before they had been taught by the Gospell, that *Their cogitation was darkened.* This is that *Darkenes*, in which the people sate, til by our Saviours preaching (as Saint Mathew tels vs) *They came to see light.* That the wickednes of our heart, and the leudnes of our actions are signified by the same word, it may appear by these places. *Let vs cast away the workes of darknes, and let vs put on the armor of light.* What these workes of darknes are, the Apostle sheweth in the next verse: *Gluttony, drunkennes, chambering, wantonnes, strife, and enuying:* and generally in the verse following, *To fulfill the lusts of the flesh.* In this respect he tels the Ephesians, that *they were once darkenes.* And a little after, hee forbids them *to haue any fellowship with the vnfruitfull workes of darknes.* But no man speakes more plainely, or more fully to this purpose then S. Iohn himselfe. *God is light, and in him is no darknes;* that is no kind of euill. If we say, that we haue fellowship with him and walke in darkenesse, we lye, and do not truely. *He that hateth his brother, is in dirkenes, & walketh in darknes:* is in the corruptiō of nature, & behaues himselfe according therunto. And of the word this may suffice, cōcerning the ordinary vse of it in the Scripture.

For this place, we must needes take it generally, as wee did light, and so apply it to the particular in hand. The light naturally shines in darkenes; and bodily light in bodily darkenesse, the spirituall in spirituall. So did the Messiah shine in the ignorance, and wickednesse of men. So did the doctrine of saluation shew

Chapter 1. verse, 4.5.

it selfe, in the blindnesse, and naughtinesse of the world. The former point of the natural, & bodily light shining in darkenes, is not any matter of diuinity; & besides so well knowne to children, that it were lost labour to say any thing of it. Let vs keepe our selues to the Euangelists meaning; and after wee haue a little proued the doctrine, consider the matter for our farther instruction, and edification. And that the truth may the rather bee acknowledged, let vs call to minde, that the Prophet *Isay*, many hundred yeeres before, gaue notice of this light, and the shining thereof: and not of the shining onely, but also of a farther effect, the inlightning of them, that were in darkenesse. Let vs heare him selfe speake. *The people, that walked in darkenesse, haue seene a great light; they that dwelt in the Land of the shadowe of death, vpon them hath the light shined.* My warrant to expound this prophecy, of the light, in the ministry of our Sauour Christ, is from the authoritie of the holy Ghost, in Saint *Mathewes* Gospell. *Iesus leauing Nazareth went, and dwelt in Capernaum, which is neere the Sea, in the borders of Zabulon, & the Land of Nephtalyn by the way of the Sea, Galilee of the Gentiles; The people which sate in darkenesse &c.* I spake of this before in expounding the words: the naming of it, this second time, is sufficient. Let me second it with an other prophecy out of the new Testament. Olde *Zacharie*, the Father of Saint *Iohn Baptist*, being filled with the holy Ghost, foretold this shining. *Through the tender mercie of our God, the day-spring (sayth hee) from an high, hath visited vs; to giue light to them, that sit in darkenesse, and in the shadow of death, and to guide our feet into the way of peace.* This day-spring, *Simcon* in few words tearmeth a light to bee reuealed to the Gentiles; He mentioneth not the darkenes. True: but we haue learned, that the Gentiles were in darknes; as well by that of *Esay*, as by the testimony of Saint *Paul*: *Walke not* (sayth he to the *Ephesians*, turned from *Gentilisme*)

Isay. 9.2.

Mat. 4.13.14.15

Luk. 1.67.

Ver 78.

Ver. 79.

☉ 2.32.

Sermon 5. upon IOHN,

Eph. 4. 17. 18.

as other Gentiles walked, having their cogitation darkened, and being strangers from the life of God, through the ignorance, that is in them, because of the hardnesse of their hart: But the brightnes of this light, and the glorious shining thereof, is no where more cleerely to be discerned, then in the course of this Gospell: wherein so many secrets of God, of the Messiah, of the holy spirit, and comforter, of freedome from sinne, of deliuerance from damnation, and of euerlasting life are set foorth, & commended to vs.

Maldonat. ad
hunc locum.

The doctrine then is easie, and certaine; that our Saviour, being the supernatural light, shined to the world, and shineth still, and euer, in the knowledge of eternall saluation. Let not the manner of speech trouble any mā; because the Euangelist sayeth, that *The light shineth in darknesse*. You will aske me, how this can be. If the light shine, there is no darkenes. If there bee darknesse, the light shines not. How then can the light shine in darknesse? Is it all one, as if hee should haue sayde, *The light inlightneth the darknesse, scattering, and dispersing it*? But shining, and inlightning (as I shewd before) are diuerse; the former respecting the nature of the light, the other a secundarie effect of the light in things inlightned. Neither may wee forget, that the darkenes was not inlightned. *The darknesse* (sayth Saint Iohn) *comprehended it not*. How, then, doth the light shine in darknesse? Surely, as the Sunne in the firmament, shines amongst a company of blind men. The Sunne indeede shines; but the darknesse to blind men is neuer a whit the lesse. So our Lord, & his doctrine shined most brightly in the midst of the blind Scribes, and Pharises; yet were they still in darknesse. The naturall light doth his office, & shewes his nature, by spreading his beams all about, that all men may see; so doth the supernatural light, deliuering the knowledge of God, & Christ, to saluation; yet to the blind the darknes continues: & thogh

the

Chapter 1. verse 4. 5.

the darknesse continue, yet the light shines; so the *light shines in darknesse.*

The light in darknesse? what light? What darknesse? Is not the light, you speake of, a dim glimmering? or rather is it not as a candle wasted, and spent to nothing? Is not Christ, the light you brag of? Is not this light put out? You preach Christ crucified. What light is there in death? What shining, when the Sun is set? Where is the darknesse, you vpbraid the world withall? Is not this Chr. crucified, which in your cōceit shines so brightly, *a stumbling block to the Iewes, and foolishnes to the Gentiles?* Are all these in darknes? Nay rather, is not your light a false fire, that flashes, and vanishes? These, these are the proud conceits of the ignorant world. Not without some shew I confesse; (for the deuill must deceiue with some colour) but yet without substance. The shew is great; both in respect of the aduersaries themselves, & for the continuance of the error. Multitude beares a great sway; and like a mightie land-water carries awaie all it meetes with. But if it come once to bee the greater part, it seemes to challenge allowance and consent; not so much by force, as by equity and reason. What if it proue generall; yea so generall that it comprise all within it? One or two may be deceiu'd; but that, which all men agree of, must of necessity be true. And that these men may not be thought to preuail by nūber of voices, but by waight of reason, they are content to argue the matter with vs, *Iewes, & Gentiles* each a part for themselves. For though they be at deadly fewd one with another; yet they all ioyne in one against God, that wee may be sure they are in darknesse: but let vs heare their seuerall pleas, for the cleering of themselves. Suppose then that *Zedekiah Ababs* Prophet, or if you will *Caiphas*, who liu'd in the office of the high Priest, when this light was to be scene, and felt almost with mens fingers, should start vp in defence of his nation, of which

1. Cor. i. 23.

1. King. 22. 24.
Ioh. 11. 49. 50.

he

Sermon 5. vpon IOHN,

Ioh. 8. 33. & 5.
45.

Psal. 147. 20.

Ier. 7. 25.

Rom. 2. 19.

Mal. 2. 7.

Mic. 4. 2.

Ioh. 4. 22.

Exod. 10. 23.

Rom. 3. 11. 12.

Psal 13. 3.

Rom. 3. 19.

Esay. 1. 3.

Osc. 4. 1.

2. Pet. 1. 19.

he was so careful, and speake in this sort; What is he, that accuseth the Iewes of blindnesse? Is not *Abraham* their Father? Is not *Moses* their teacher? Did not God deliuer the knowledge of his will vnto them? *Hee* hath not dealt so with euery nation, neither haue they knowne his Iudgements. Were not all the Prophets sent, from time to time, for their instruction? Are not they a guide of the blind, a light of them, which are in darknesse? Doe not the Priests lips preserue knowledge? Must not all men seeke the law at his mouth? Doth not the law goe forth of Sion, and the word of the Lord from Ierusalem? for saluation is of the Iews. How then are they in darknesse? All the land of *Egypt* may be couered with darknesse, but the children of *Israell* haue light, where they dwell. Thus hath *Caiphas* cleerd the Iewes (as he thinks) of the imputation of ignorance, which was laid vpon them. But what saith Saint *Paul*, a Iew, and a Pharise? *There is none that understandeth, there is none that seekes after God; They are all gon out of the way.* Neither speakes he this, of himselfe; but alleageth it out of the Iewes owne records. Indeed he brings it against the Iewes; and hee giues a sufficient reason of his so doing. *We knowe* (saith hee) *that whatsoener the Lawe saith, it saith it to them, which are under the law.* How many witnessses might I bring in to bee deposed of this truth? which of the Prophets hath not accused them as grieuously? Their writings abound with such complaintes. *The Oxe knoweth his owner, and the Asse his Masters crib; But Israell hath not knowne, my people hath not understood. The Lord hath a controuersie with the Land* (saith another Prophet) *because there is no truth, nor mercy, nor knowledge of God in the Land.* But let vs grant as much as they desire, that the Oracles of God were committed to them. Doth not this proue, that, of themselues, they were as blind, as other nations? Is not this the word of the Prophets which (as *S. Peter* saith) is *a light shining in a darke place?* was this any other thing, then the dawning of the day,

Chapter 1. verse 4. 5.

before the rising of the Sunne of righteousness? But I should shew my selfe to be too blind, if I should spende time to discover their darknesse. Their greatest Rabbies the Scribes, and Pharises, *were blind leaders of the blind:* who professing themselves to bee master builders, had not so much skill, as to know the head stone of the corner; without which, all, that they set vpp, could not chuse but fall to ruine, as wee see it is come to passe.

Mat. 15. 14.

Mark. 12. 10.

Let vs then leaue the Jewes in their ignorance, that we maie incounter the Gentiles, euen the Grecians, the wisest of them; whose profession it is, to seeke after wisdom, and who therefore despise the Gospell, because it is foolishnes. These men think foule scorne to be counted ignorant. If knowledge were lost, & the bookes of learning burnt vp, it might be found among them, & would flame vp, at their blast, out of the very ashes. Haue not they clim'd vp into heauen, & brought downe from thence the admirable knowledge of the motions, & influences of the starrs? Haue not they taken a full survey of euery Region of the Ayre, & obseru'd the causes, and breeding of Clouds, raine, hail, snowe, Comets, blazing starrs, frost, dew and all such wonders? Who hath sounded the depth of the Sea, and discovered the hidden secrets of the saltnesse, & ebbing & flowing thereof, but the Grecians? who hath rak't, into the bowels of the earth, and fetcht out the treasures of it for the vse of men but the Grecians? Their Philosophy hath taught Princes, how to manage affairs of State. Of them, masters of families haue learned, how to order their households. Among them military discipline was bred, and nourisht. They haue instructed men, how to make themselves vertuous. They haue shewed men how to attaine to happiness. To conclude, all learning, all vertue, all wisdom, hath flowed out of their fountaines, and watered all the world with streames of knowledge, & Iudgement. As for Religion, where had God more Temples,

1. Cor. 1. 22, 23

more

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more Priests, more altars? Where was more cost bestowed on his worship? Where was more wit shew'd in the deuising of it? The like plea make the Romans: who although they cannot deny, that they receiu'd these things, at the second hand, of the Grecians: yet (in their conceyts) all knowledge, and vertue, especially religion, had her full growth, and perfection amongst, and from them.

What shall we say to these men; and how shall wee aunswere them? if wee deny them to bee learned, all the world will condemne vs of ignorance, or enuy? Shal we grant, that they shine with learning, & yet accuse them, as hidden in darknesse? What is light, but knowledge? What is darknesse, but ignorance? Either they are in darknesse, because they want knowledge; or if they haue knowledge, they are not in darknes. How stands the case then? Hauewe accusd them vniustly? That were to condemne the holy Ghost of falshood; as if hee had made them worse then they are, that he might magnify our Saviour Christ the more. What if wee proue their knowledge in the things, they most brag of, to be vnperfect? We shal say no more, then many of themselues doe, who yet are learned; nor bring any prooffe of the light, *that shines in darknes*. For, the doctrine of the Gospel, doth not perfit the learning, whereof the Grecians boast, but teach an other kinde of knowledge, then euer they dreamt of. But that wee may, if not giue them full satisfaction, yet at the least stop their mouthes; let vs honor them with the reputation of learning, and if they wil needes haue it so, with the commendation thereof to: yet with this *promise*, that even in that knowledge, wherein they hold themselues so skilfull, they may easily be proued to haue err'd often, & grossely. But let vs take no aduantage of those errors: lette them al bee wise States-men, expert warriors, greate Clarkes, deepe naturalists, temperate moralists, cunning artificers, good

Cicer. in Acad.
& Socrat. apud
Plato.

Chapter 1. verse 4. 5.

common-wealths-men for the publike benefit, good husbands for their priuate estates: for all this, they are in darknesse, and ignorance. For what are they but ignorant, that knowe not the true God; nor how he is to bee worshippt? What light is there in them, that see not the way to their owne happines, nor vnderstand where it is to be had? I should neuer haue done, if I should, let me not say refute, but recite their manifold errors, touching God himselfe, the foundation of all religion. Giue mee leaue therefore I pray you to omit them all, saue a very few of the most principall. First, whereas there is but one God, as the very light of Nature sheweth, they set vp, in their blind fancies, infinit multitudes of Gods, & Goddesse, to the number of I wot not how many (I am sure a greate many) thousands; that, as the Prophet saith of the Iewes, *according to the number of their Cytties (yea and far aboue it too) so were their Gods.* Yet had this bin the more tolerable (though indeed it were most intolerable) if they had not added a second errour, worse, if worse may be, then the first. Bee it, that they could not content themselues with one God, but must needs haue heapes of them for sayling; was it possible, they coulde be so absurde, and senselesse, as not to deuise them all of one kinde, and nature? Say there was some colour, for to imagin there should bee a difference of sexe, and so hee Gods, and shee Gods: yet was there not any the least shewe of reason to conceiue, they might bee of diuerse natures. There is wonderfull variety of nations, & people in the world: yet all are of one kind; of the same proportion of body, of the same nature of the soule. But the Gods of the heathen, many of them (can they heare it without blushing?) are vtterly of a diuerse kind one frō an other. Some of them were Gods both by the Father, and Mother, some only by the Fathers side, some by the mothers side only, some by neither. What say you to the Sunne, the Moone, & diuerse starrs? Could these

Ier. 2. 28.

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be of the same kind with the former? Certainly beasts, foules, fishes, creeping things, onions, garlick, I am ashamed to say all I could, were Gods of an other nature then those before mentioned. Do you think these men, that made themselves such Gods, had any spark of light in them? Is it not pittie, but these companions shoulde be held to be wise, & learned? What dreames of a sick mans distempered braine, what old wifes fable, what idle fancy of a child, that builds Castles in the aire, is either so absurde, or so impious? And such as their opinions were of their Gods, such was their worship; By murders, adulteries, incests, filthy speeches, abominable gestures, sorceries, coniurations. The least sinne of this kinde, was their doating Idolatry; that hee, which only made an idoll of God, and did him no farder dishonour, might well be counted a holy man, amongst a route of such prophane miscreants.

Could these men (let them boast of their knowledge as much as they list) could these men, I say, know wherein their owne happinesse consisted, or how they might attaine vnto it? How should he, that is ignorant of God, from whom all things receiue as their being, so their well being, euer vnderstand what felicity is, or how it may be come by? There needes no other, nor can bee any better prooffe of their ignorance, in this point, then the multitude of diuerse, and many contrary opinions. One of the heathen a learned *Roman* hath left vs record of almost 300. seuerall conceits touching the soueraigne good, or felicity of man. It were a hard matter for a man to chuse among so many, especially where hee hath no certaine marks, whereby to direct him in his choise. But what a misery is it, for one to vex, and tire himselfe in seeking, when the thing, he seekes for, is not neere the place of his search? To examine the opinions seuerally were more labour then profite. I wil only point at some maine errors, as in the other part of their igno-

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Varro, apud
Aug. de ciuit.
dei.

Chapter 1. verse 4. 5.

rance, concerning God. First then, what true knowledge can be lookt for at their hands, touching perfite happinesse, whose base thoughts haue imprisoned themselves within the narrow compass of this short, and vncertaine life? wherein, there is so little quietnesse to be found, and so much misery to be indur'd, that their own Gods, as they say, haue counted it a mans greatest felicity, either neuer to haue bin borne, or to dye quickly; yea, haue bestowed death on their fauorits, as the richest reward they could giue them. And if any of them tooke a conceit of the immortality of the soule: yet they spoiled man of one part of his happiness, by leauing the body void of al possibility to liue again. Yea what was the felicity they allowed the soule, but such a kinde of vaine pleasure, as the mind of a natural wisemā, would rather despise, then delight in? But these also were very few; the greatest part, not of the commō sort only but of the Philosophers too, either denying, or doubting of the immortality of the soule. How should such blinde men, know the way to true felicity? Or if they might haue lighted on it by chance, how could they haue perceiu'd it? Well: let vs take pittie of their ignorance, & shew the, that true happinesse is only in the inioying of God. What are they theneerer? Al their learning wil not teach the how to find him, The best they can imagin, is to procure his fauor by sacrifices, or to deserue his loue by their shadow of vertue. Alas poore wretches! How highly soeuer they value this their painted vaine glory; he, that searcheth the hearts, condemnes it of hypocrisy. To whō dost thou offer thy sacrifices? Which of thy Gods is it, thou wouldst fainest please? Art thou not afraid, least while thou dost thy whole indeauour to serue one, all the rest thinke themselves neglected? Or canst thou haue so base an estimation of their excellency, or so proude a conceit of thine owne worth, as to imagine that thou canst doe them all seruice, to their likeing? Art thou so farre in loue with thy owne selfe,

Cicer. Tuscul.
quæst. lib. 1.

that

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that thou neuer perceiue'st, wherein thou offend'st any of them? Let me come neerer to thee; Doth not thy hart tell thee, that the greatest motiue, thou hast to vertue, is the praise, and applause of men? Thou hast it: and in it, thou hast thy full reward.

1. Cor. 1. 23.

Act. 17. 28.

Verse. 32.

Verse. 34.

1. Cor. 2. 14.

It is pittie, I confesse, to leaue a man in this desperate estate, if he wil be content to receiue better instruction. But it fareth with the wise men of this worlde, in this matter, as it doth with some melancholie person; who if a Physician offer to cure, hee wil not bee perswaded; that he standes in neede of helpe: but if you bee earnest with him in the businesse, he will take on against you, as against a foole, or one that meant to murder him. *Wee preach Christ crucified* (saith the Apostle) *to the Iewes a stumbling block, & to the Grecians foolishnesse.* To the ignorant, you wil say, and vnlearned; not of iudgement, and knowledge. What say you to the *Epicures*, and *Stoicks*? were they void of learning, and vnderstanding? I doubt me you wil finde but a very few men worthy to bee counted learned, if you condemne them of ignorance? How did they entertaine the doctrine of the Gospell, brought vnto them by the learned, and eloquent Apostle Saint Paul? *They disputed against him, they called him babbler, they tooke him for a setter out of strange Gods.* Yea the greatest fauour, he could find amongst the *Athenians*, in a learned Vniuersity was this, that some mocked, others said, *Wee will heare thee againe of this thing.* Some indeede claue vnto him, whereof one was a Iudge in the Citty; but neither was his learning the reason of his yeelding, and what is one amongst so many thousands? *The naturall man* (saith S. Paul) *perceiueth not the things of the spirit of God; for they are foolishnesse vnto him; neither can he knowe them, because they are spiritually discerned.* And is he not then blind, and ignorant, if he neither do, nor can perceiue the secrets of God, touching his owne saluation? Me thinks I discerne a certaine cheerefulnes

in

Chapter 1. verse 4. 5.

in your countenances, arising (as I verely perswade my selfe) from the sense of the knowledge you haue, in this greate mystery of your redemption. It will saue mee some labour, that the rest of this short time remaining, may be bestowed vpon the later part of this verse. Only giue me leaue in two words, both to abate the pride of our nature, by shewing our ignorance, and to increase the ioy of the spirit, by looking on the light, that shines about vs, and in vs. There is no one sin, to which we are naturally more subiect, then pride; no pride that doth sooner, or more puffe vs vp, then the opinion of knowledge. For since the vnderstanding is the most principall part of the soule; how can it bee, but a man must principally delight in that, which is the cheefest perfection thereof? What should then, in reason, bee of greater force, to make vs strike the saile of pride, then the consideration of our ignorance. Euery one of vs is ready to say to himselfe; Haue not I sharpnesse of witte; soundnesse of iudgement; a quick conceit, to apprehend what I heare; a deepe reach to compasse what I desire? I say nothing of extraordinary learning, because it concerns not euery man. And is this that, which makes thee proud? Let me question with thee a little. Art thou indeed so sharpe, so sound, so quicke, so deepe? Make prooue of these excellent parts in a matter, that concerns thee neerely, and imports thee much. Canst thou, by the sharpnesse of thy wit, cleere thy selfe, against the accusation of thy conscience? Canst thou, by the soundnesse of thy iudgement, determine wherein true felicity consists? Canst thou, by the quicknes of thy conceit, vnderstand readily the whole doctrine of saluation? Canst thou, by the depth of thy reach, procure a place for thy selfe in heauen? What? none of al these? Cal thy wits together; beate thy braines about the matter: Let thy conceit work vpon whatsoeuer, nature, or humane learning can teach thee: devise. plot. contriue. Comes all to no-

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thing?

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thing? O the ignorance, and blindnesse of men! Let vs bee as wise, and skilfull in worldly matters, as we conceiue our selues to be: in true wisdom, and knowledge, we are fooles, and blind. Darknesse, palpable darknes, nothing but darknesse. I make challenge here to all the learned of the world, that ever were, are, or shall bee, to shew their skil, and learning, either in deuising a means to bring a distressed soule to quietnesse, and comfort, or in disproving the meanes discovered by the Gospel, or in prouing the truth of it, as it is reuealed. If they can doe none of all these, let them confesse, as they must needes, that they are indeed blind, and ignorant.

This being confest, as it cannot be denied; let vs see now, what meanes they are able to procure of enlightning, and instruction. Nature affords them none; for if it did, some man, or other, in all this time, would haue hit vpon it. Will learning helpe them? It is not possible it should. For what is learning, but the perfection of nature? If the foundation bee weake, the building must needes bee ruinous. The light of nature may shew thee many defects, and faults, many vices, and vnruely affections: the knowledge of Philosophy may confirme this Iudgement of nature, and adde much to the heape, that thou maist be ouerwhelmed with the consideration of thy wickednesse, and wretchednesse. But neither can both these, by any study, and meditation, fully informe thee of thy miserable, and damnable estate: and when they haue done all, they possibly can, they wil either leaue thee desperate, to consume thy selfe with sorrow, or bring thee into a fooles paradise, and lead thee gaily to destruction, as an Oxe with guilded hornes, & sweet Garlands, to be slaughtered in sacrifice. How then shal we get out of this darknesse? Who wil shew vs the way to knowledge? O that there were this hart in vs indeed! O that wee were as truly desirous to find the right way, as we are asham'd to be thought ignorant of it! How

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ease were it for vs to be saued! *The light shines in darknesse.* That thou seekest for, if thou seeke it in truth, as thou dost in shew, is neere thee, is about thee, is vpon thee, I had almost said, is in thee. If thou wilt reade the Scriptures, it wil thrust in by thine eies. If thou wilt heare the Scriptures, it will winde it selfe in, through thine eares. *The light that shines in darknes,* wil make thy darknes light. Only be contented to be inlightned.

But alas we are not so affected. We despise the light: we delight in darknesse, we hate him that should drawe vs out of it. Neither can our owne misery driue vs, nor his kindnesse allure vs to him. O that wee woulde but a little consider, how extraordinarily we are beholding to this light, *that shines in darknes!* Let vs take some view of it, in a like matter. Imagine that thou wert wandring, thou knowst not whither, all alone, naked, and comfortlesse, the darknesse being so great, that thou couldst not see thy hand, the winde blowing through thee, the raine powring downe vpon thee, the colde striking to thy very heart, the way so slippery, that thou couldst not stande vpright, so full of deepe holes, that euery step, thou shouldst bee in daunger of breaking thy leggs, or armes: at the end of thy trauaile, when thou shouldst come to rest, suppose there were al kinde of torments, and tortures prepared for thee, which thou couldst by no meanes escape: tel mee now, canst thou possibly conceiue, how infinitely thou shouldst be bound to him that should bring thee a light, shewe thee the perils of thy iourney, the certaine destruction in the end thereof; that should set thee in a plaine & easy path, should cloth thee, comfort thee, keep thee company, & bring thee to a place, or palace rather of al pleasure, and happines? What is that darknes to the blindnes of thy soule? What comparison is there betwixt the danger of breaking an arm or a leg, & the hazard of falling into the pit of hel? The glorious brightnes of the Sun doth not so

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exceed the dimme light of a watching rush candle; as the knowledge of saluation by Christ, excelleth all the learning, and wisdom of the world. And yet do wee turne away our faces from this brightnesse? Doe wee shut our eies against this light? I would this were the worst, though it bee too too bad. Nay we thrust it away from vs: we run away from it; we disdain it, we hate it, we doe all that lies in vs, to put it quite out. But do what we can, the light shines in darknesse; As I said once before in a former Sermon, if wee will not bee inlightned, yet shall our blyndnes and darknes bee discouered, whether wee will or no; God, his holy Angells, and blessed Saintes shall see our shame, and reioice at our iust confusion for continuing in wilfull blindnesse.

I am slipt, I knowe not how, into the later part of this verse before I was aware, concerning the intertainment, that the light found in the worlde: *The darknesse comprehended it not.* The light shines, and the darknesse wil not bee inlightned. It will bee worth the dooing, to consider the point more fully. Which that we may doe the better, somewhat must bee said of the wordes, or rather of that one worde *Comprehended.* For where-as some men seeke a new meaning of the worde *Darknesse*, and wil not haue it taken in the sense, it had in the former clause, there is more curiosity, then truth in their speculation. V Who can imagine, that the Evangelist woulde vse a worde in two diuerse senses, without giuing any notice or inkling of such a chaunge? Is it not contrary to the rest of his course, wherein the same vvorde hath the same signification? *The VVorde was in the beginning, The VVorde vvas vvith G O D, The VVorde vvas G O D;* Still the same *VVorde.* But I shewed this sufficiently before; and there is no reason to be alledged, why S. Iohn should differ

Chapter I. verse 4. 5.

in this verse from the former; all things agreeing so wel, if we retaine the sense, as it was formerly deliuered, and vnderstood. Wherefore, vnderstanding, by *Darknesse*, man in his naturall estate, without any supernaturall grace; let vs enquire what the Euangelist meanes, when he saith, that the darknesse *did not comprehend the light*. First, what is it, to *Comprehend*? Variety of opinions, breedes doubtfulness in resoluing. I will draw all to two principall heads, and in the handling of them discharge my promise, concerning the diuerse interpretations of the light. The word, that is heere vsed by the Euangelist, signifies in the Scripture, either an vnderstanding, and attaineing to some thing, for our owne knowledge or benefit; or an apprehending, & taking of somewhat, to the hurt, or disgrace thereof. Of the former signification is the word in this, and such like places; *Of a truth I vnderstand or perceiue, that God is no acceptor of persons. That yee may be able with all Saints to conceiue or apprehend, what is the breadth, and length, and depth, and height &c: The Gentiles which followed not righteousness, haue attained vnto righteousness.* Of the later these may bee examples; *The Scribes and Pharises brought vnto him a woman taken in adultery. Walk while yee haue the light, least the darknesse come or seise vpon you. Yee (brethren) are not in darknes, that that day should come vpon you as it were a theefe.* According to these 2 significations, so are the interpretations of the word in this Text. Some, acknowledging the light to be in Christ, will haue the darknesse to be the Deuill, & persecutiō; which could not, say they, overcome Christ. But though they could not vtterly subdue him, yet they did seise on him to his disgrace, and death, in the world: which is as much, as the signification of the worde will beare. Other, that will haue the light to signifie Christ, in respect of his diuine nature, by *Darknesse* vnderstand his manhood, which could not so obscure the other, but that it still shined, and shewed

Act. 10. 34.

Eph. 3. 18.

Rom. 9. 30.

Ioh 8. 3.

& 12. 35.

1. Thess. 5. 4.

Greg. Nazian.

orat. 4. Theol.

Origen. in Ioa.

l. 4. Chrysost. in

Ioa. hom. 4.

Apud Theo-

philaet. ad hunc

locum.

*Sermon 5. vpon I O H N,*Fulgēt. ad
Thraſi. lib. 2.Ma. hom. 2.
de paſc. & hom.
3. de pentecoſt.Cyprian. orat.
contra gentes.Leontius ad
hunc locum.

it ſelfe. V Where ſhall wee finde warrant for this interpretation of *Darkenneſſe*? And what is this elſe, but that, which the Euangelift ſaith in the fourteenth verſe at large? *The words became fleſh, and wee ſaw the glory thereof &c.* It is vſuall with the ſpirit of GOD in the Scripture, to call man-kinde, *fleſh*, becauſe the body is one part, whereof they conſiſt: but *Darkenneſſe* it is neuer called; vnleſſe it bee with reſpect to the corruption thereof, which our Sauour tooke not with our nature. The ſame anſwere may ſatiſfie them, who taking light in the ſame ſenſe, for the diuine nature, make all things elſe darkenneſſe; which (ſay they) *coule not taint or deſile the light.* But where is the word *Comprehended* euer vſed ſo? Therefore they alſo are de-
ceiued, that thinke our Euangelift by *not beeing Comprehended*, notes our Sauours being free from ſinne. The worde hath no ſuch ſignification any where.

Let vs come to the other meaning of it, by which it ſignifies to *underſtand or attaine to ſomewhat, for our knoweledge, or benefite.* The light is Chriſt; the darkenneſſe, in the opinion of moſt men, the nature of man corrupted: which (ſaye ſome) doth not ſo comprehend CHRIST, but that ſtill in compariſon of him, it continues darkenneſſe. But the Euangelift ſpeakes not of compariſon: neither was it, or coule it bee lookt for, that men ſhoulde become equall in knoweledge to the light, that ſhone vpon them. If they had acknowledged it, and followed the direction of it to ſaluation, they had don as much, as reaſonably coule bee required at their handes. That is more likely, and yet not the true meaning of the Text, that the Godhead of our Sauour Chriſt ſhineth in the creatures, though men in their blindneſſe diſcerne it not. But neither can the knowledge of the creatures teach vs the

Chapter 1. verse 4. 5.

distinction of the persons, but only the being, power, and wisdom of the diuine nature; and if it could, yet might wee bee in darkenesse, concerning salvation, for all that knowledge. It remaines then, that wee take the worde in the ordinary signification thereof; and accordingly vnderstand the Euangelist, as if hee had said in plaine tearmes, that our Saviour Christ, by the doctrine of the Gospell, which hee preached, and by the miracles, which hee dailey wrought, shewed himselfe to bee the light of the world, and the true meanes of saluation; but men being blind in their iudgement, and peruerse in their affections, would not acknowledge him for their Saviour, that they might come to life by him. And for the meaning of the worde, let that, which hath bin said, suffice.

If any man be desirous to knowe the reason, why the holy Ghost changeth his maner of speech, and whereas in the next words hee had sayd *Shineth*, and not *Shined*, he now saith *Comprehended*, and not *Comprehendeth*: hee must remember, that in the former clause, as wee heard, the generall nature of the light is exprest, and the particular shining of this supernaturall light implied therein. After this manner; the Euangelist hauing told vs, that our Saviour was the light of men, proceeds to shewe what hee did for the inlightning of them, & what they refused to doe, that they might bee inlightned: as if hee should haue said; The light naturally shineth in darknesse, and so did that light I speake of, but the darkenesse would not receiue it, to bee inlightned. VVee must farther conceiue, that it shineth continually, and is ordinarily refused of blinde, and ignorant men: but it seemes most likely, that the Euangelist had special respect to them, that liued in our Sauours daies, while he was conuersant vpon the earth amongst men; who notably bewrayed their blindnesse by not discerning, and acknowledging so cleere a light; whereof if it please GOD heereafter in this

Sermon 5. vpon Iohn,

Chapter more particularly, and largely. Now to the doctrine.

Iesiod. & Arist.
Ethic.

1. Cor. 2. 14.

There are 2 things, that discover the blindnesse and folly of mankind vnto vs. The former, that hauing so great a conceit of our naturall parts, and such especiall helpes of education, and instruction, wee shoulde notwithstanding be vnable to deuise, & determin, how we might attaine to the cheefe point of happinesse, that we are capable of: the later, and more shamefull of the 2 is this, that we are so full of darkenesse, and peruersenesse, that we neither will, nor can learne, what belongs to our felicity, when it is kindly, and plainly taught vs. The heathen were wont to make 2 degrees of wisdom: the one was, for a man to be able to aduise himselfe, what was best, and fittest for him; the other, if he could not attaine to that height, yet to follow good counsaile, when it was giuē him. If there were any man, that came short of this later, him they wholly condemn'd of extreame folly. And can we thinke our selues wise, yea bragge of our learning, and knowledge, when wee are not able to set one foote vpon this first, & lowest step to wisdom? Doe we thinke much to be charg'd so deeply with ignorance? He, that knowes vs better, then wee doe our selues, hath long since giuen this testimony of vs; *The naturall man perceiueth, or rather receiueth not the things of the spirit of God.* Dost thou marke, what he saith? Hee findes not fault with the slownesse of thy imagination, that thou canst not of thy selfe, by naturall witte, or learning finde out, what is true happinesse, and how to attaine vnto it: but he shewes thy dulnesse, & blindnesse, that thou knowest it not, when it is lay'd before thee. I would it were not worse then so. Yes yes: it is a degree lower. Thou canst neither direct thy selfe in the way of life, nor if thou be set in it, perceiue when thou art right, nor by any reason bee perswaded to acknowledge it, though a man should shew thee, which it is.

Nay

Chapter 1. verse 4.5.

Nay (sayth some man) you shall neuer make mee haue so ill an opinion of my selfe. Perhaps indeede, I should hardly hit on that waie, without a guide; because I haue not gone it at any time heeretofore: and therefore I grant also, that it is possible I should not knowe it, when I were in it; but I would not haue you thinke me so vnreasonable, that I should refuse to learn that, whereof I am ignorant. Wel sayd: I perceiue thou hast a good conceit of thy selfe: and I will not presse thee too far in thine owne particular; but rather shewe thee thy case in an other mans example. And that I may not seeme to disparage thee in thy wit, and iudgement, by any base comparison, let me offer to thy consideration the whole people of the Iewes; not as they are now in the state of bondage and miserie, but as they were in that time, when the light we speake of shone amongst them. I will not stand to magnifie their excellent parts of nature, and learning: I will say nothing of their Scribes and Pharisies; I will not mention their Priests, and Leuites: what they were for their imagination, and vnderstanding, the learned know, the vnlearned may ghesse by the report of them, that haue trade and trafficke with them daily, euen now when their wits are dulled, and their hearts as it were broken, with the continuall sense of their bondage, and misery. Surely there is no great reason, why any man shoulde thinke so highly of himselfe, or so meanelly of them, as to presume of his owne skill, where their iudgement hath fayled them. Especially in a matter of this nature, concerning God, and euerlasting life; wherein they were extraordinarily instructed by him, that only could teach them. Match thy selfe with them for sufficiencie of naturall gifts, equall them in helps of learning: yet certainly thou muist needes come behinde them in that supernaturall knowledge, which is gotten by reuelatiō from God, beyond the reach of art, and nature.

Let

Sermon 5. vpon IOHN,

Let vs then make one labour of two; and in shewing the truth of that, which our Euangelist sayth particularly, touching the Iewes, that they acknowledged not the light, proue withall the generall ignoraunce, and insufficiency of all men to comprehend that secret myserie. First, that wee may knowe what to looke for afterwarde, the Prophets foretell vs, how the matter would fall out. *Lord (sayeth Isay) who hath beleeued our report? or to whome is the Arme of the Lorde reuealed?*

Isay. 53. 1.

And in another place, he brings in our Saujour himselfe, complayning of the ill successe of his ministry.

& 49. 4.

I haue laboured in vaine, I haue spent my strength in vaine, and for nothing. Yea the builders, the great learned men among the Iewes, refused the headstone of the corner, saith another Prophet.

Psal. 118. 22.

As it was prophesied, so it came to passe. Let themselues giue euidence. When the *Messiah* was come, and had prooued his calling by many admirable, and glorious miracles, and had offred them saluation with all kindness, and authoritie, what infused?

Ioh. 7. 48.

Heare them speaking in a Councill. *Doth any of the Rulers or the Pharises beleue in him?* Some of the common sort flockt after him, but the great men, and Rabbins regarded him not: or if any of them had any better conceite of him, then the rest, hee durst not be knowne of it; but (as it appeared by *Nicodemus*) was glad to steale into his company in the darke night.

& 3. 1. 2.

Nay it was not enoughe for them to reiect him, but they persecuted him, and all that fauoured him, accounting of them as of men accursed; casting them out of their Synagogues, seeking to make them away, and accusing them as enemies to *Cesar*, as they beganne to charge *Pilat* himselfe, for speaking in his behalfe. Neither stayed their malice here, but proceeded without ende, or rest, till they had murdered the Lorde of life, with all the disgrace, that possibly they could do him.

& 7. 49.

& 9. 34.

& 12. 10. 11.

& 19. 12.

Act. 3. 14. 15.

Chapter 1. verse 4.5.

I doe now but point at these thinges: which, if it please God, shall hereafter bee handled at large. This may suffice; especially the time being past, and occasion of the like discourse offering it selfe often times in this Gospell, to shewe with what obstinate blindnesse our Sauour was withstood, and reiected by the Iewes, and to teach vs, what intertainement wee are like to giue him, if wee bee not otherwise taught and inclined by his holy spirit. To whome with the Father, and the Sonne, one God
bee all glorie, &c,



Sermon 6. vpon IOHN,



THE SIXT SER-
mon, vpon the first Chapter
of IOHN.

Verse 6.7.8.

*There was a man sent from God, whose name was
Iohn, &c.*



IF there were as much vnderstanding, and iudgement in men, to conceiue, and discerne matters of religion, and saluation, as every one of vs would bee thought to haue; it were inough for vs to haue the doctrine of euerlasting life, by any meanes whatsoeuer propounded vnto vs. For no sooner should any point thereof bee deliuered, but wee should be readie to acknowledge, and embrace it. But alas, wee are wonderfully deceiued in this conceit of our naturall capacity. Which is so slowe, and dull, in things of this nature, that we can neither find them out of our selues, by any discourse of reason, nor give assent to the truth of them,

when

Chapter 1. verse. 6.7.8.

when they are reuealed, and manifested, by especiall order from God himselfe. For prooffe of that I say, whither should I appeale rather, then to euery mans experience, touching the former points, both in himselfe, and in the whole nation of the Iewes? Which of vs would euer haue thought of any one of those mysteries, if hee had not read, or heard of them extraordinarily? Now they are discovered vnto vs, where is there any man to bee found, that, by any naturall skill, or help of learning, can discerne, and yeeld to them, as true, and certaine? The reasons of this impossibilitie to belecue, shall be shewed, if it please God, hereafter: for the present I doe but giue a touch, that wee may all consider of it, at better leasure. *The darknesse did not comprehend the light*, when it shone most brightly. *Our Sauiour taught them with authoritie, not like the Scribes & Pharises:* Yet did they not regard his doctrine. Hee wrought many admirable miracles among them: Yet would they not acknowledge, that hee came from God. At the least they should haue respected the testimonie of *Iohn*, a man of such account, & worth, in their owne iudgement. But all was one with them; and nothing of force sufficient, to bring them to an acknowledgement of the light. What remedy then, but to leaue them in their blindnes, and in theirs to see our owne, that we may be so much the more carefull to heed and learne, what the Euangelist doth teach vs in this Gospell.

[oh. 1. 5.

Mat. 7. 29.

Where hauing, in the five former verses, described the Messiah, of whom hee writes, by his diuine nature, and his office of mediation, hee proceeds to second that, hee hath deliuered, with the testimonie of *Iohn*; and therevpon takes occasion to inlarge some of the points, that before hee had propounded, and to amplify the benefits, wee receiue by our Sauiour, more fully, and plainly. In the former part, concerning the

Sermon 6. upon I O H N,

witnesse of *Iohn*, first wee are to consider the partie as hee is described to vs in the three verses, I read. Secondly, to waigh his testimony; which is implied, rather then exprest in the two later: *Hee came to beare witnesse of the light*. The description is partly of his person, verse 6, & partly of his office, ver. 7.8. To the knowledge of his person there belong these two thinges; his nature, and his name. By nature hee was a man; yet not after the ordinarie course of mankinde, but after an extraordinary sort, by a special work of God, who sent him as well in regard of his person, as of his office. Which office of his is first plainly declared, verse 7, then somewhat amplified, verse 7.8. The declaration is general: *He came for a witnesse*. Particular: *To beare witnesse of the light*. In the description of the person; touching his nature, I note two points; that *He was a man*; that *He was sent from God*. In the former, wee are to examine the wordes, whether the former of the two *was*, imply any especial matter or no, why the Euangelist mentions, that *He was a man*. Then must wee say somewhat of the sense intended by Saint *Iohn*. For the later point, of his being sent, we will inquire, who sent him; *God*; the diuine nature, or some one of the persons. How he was sent: by an extraordinarie conception; by an especiall appointment, either by some vision, or by reuelation. Touching his name, wee are to learne, what the signification of it is, why the Euangelist doth mention it.

Other reasons, whereby wee proue any matter in question, haue their force, and power to argue, such as it is, more or lesse, from their owne nature: onely a Testimonie fetcheth all the waight it hath, from the credite, or authoritie of him, that giues it. So that whereas in ordinarie proofes wee regard what is sayde, rather then who sayth it; in this witnesse bearing, the man is first respected, and then the matter. Our Euangelist therefore, being to alleage the deposition of *Iohn*

Chapter 1. verse. 6.7.8.

the Baptist, beginnes with a description of his person; *There was a man*. Where, by the manner of the Euangelists speech, *There was*, some think an especial difference betwixt our Sauour, and him, is noted; as if the very word did note the eternitie of the one, and the beginning of the other. We heard of the like curious obseruation before, at the first verse, *In the beginning was the word*: But it appeared to haue more shew then substance. The diuersitie in that place was to bee drawn from the tense, or time of the Verb, whereas in the originall Greek there is no such varietie; and in the Latine, vpon which many ground, no certainty for the prooffe of such a difference, either in the nature, or vse of the two wordes, as I then shewed more at large. Heere there seemes to bee more aduantage; because Saint *Iohn* vseth another worde, and that such a word, as indeede is neuer applyed but to those things, which haue some beginning of their being. Yet may wee not thereupon conclude, that where-soeuer wee finde the worde, there such a difference is implied, or noted. For it is verie cleare, that it may and must be referred to that which followes, touching his being sent; *There was a man sent*, not *There was a man*, but, *was sent*. So haue wee the worde vsed in other places; *Iohn was baptizing in the Wildernesse*. Where wee may not seuer *was*, from *baptizing*: The sense being no more, but (as it is well translated in English) *Iohn did baptize or baptized*. And there was a Cloude that shaddowed them. There may seeme to bee more reason in this text, to part the wordes; but the Greeke will not beare it, which is worde for worde, *There was a Cloude shadowinge them*; that is, a Cloude shaddowed them. But let vs graunt (which is not true) that the worde signifies a beginning; yet not simply a beginning, but onely of that, which is so spokē of. So that the beginning must belong not to his being absolutely, but to his being sent. So saith

Cyril. in Ita.
lib. 1. cap. 7.Hv. Erat. Fu.
it.

ἐγένετο.

Chrysost. in
Ioa. hom. 5.

Mat. 1. 4

9. 7.

ἐγένετο νεφέ-
λη ἐπισκιά-
σαι.

Sermon 6. vpon IOHN,

ἐγένετο σὰρξ.

our Euangelist afterward, *The Word became flesh*: not began to bee, as if before it had not beene at all, but onely *became flesh*.

I am not afraid therefore of being accused, to haue omitted something, which the holy Ghost intended to teach vs, though I say nothing of that difference betwixt Christ, and *Iohn*, concerning the eternall being of the one, and the others beginning to bee in time. Neither doe I see any necessitie of expounding the worde, as some other men take it, to note the extraordinarie conception, and education of the Baptist; which either are not toucht by our Euangelist: or if they bee, are to be deliuered in that point, of his sending. As for the word *was*, I hope I haue made it plaine, that it belongs to his being sent, and hath no especiall signification by it selfe.

ὅς:

The like (in my poore opinion) may truely be sayd of the other word *Man*, that it is indefinitely taken for *One*, as wee commonly speak in English: *There was one sent*. Of the likelihood of this interpretation, *by and by*, if first you will giue mee leaue, to speake a word or two of that, which is generally conceiued by it. Which is, that by *Man*, the nature of *Iohn* is signified. To what end? partly that the former difference, betwixt Christ, and him, might bee more exprest: partly that no man might take him for an Angell, though he be so called by *Malachy*. But neither of these (sauiing their better iudgement, that are of a contrary opinion) seemes to bee any sufficient reason of such an exposition. First, the difference they ayme at, is as plaine, and as great, as may be. *The one was in the beginning, was with God, was God. The other was sent by God, and no farther matter auouched of him. The one had life in him, and was the light of men. The other was not the light, but came to beare witnes of the light.* Secondly, the auouching of him to bee a man, doth not expresse that difference. For our Savi-

Ioh. 1. 1. 2.

Ver. 6.

Ver. 4. 5.

Ver. 8.

Chapter 1. verse 6.7.8.

our was also a man, as truly, and naturally as he. *The worde became flesh. As by a man came death, so by a man came the resurrection from the dead; yea hee is called the man, whom God appointed to iudge the world by.* If you say Christ is not onely a man: neither doth the Euangelist affirme any such thing of Iohn, by that word, *There was a man.* Thirdly, who tooke Iohn to be any other, then a man? The Iewes indeed (many of them) helde him for a Prophet; but none of them euer denied him to bee a man. Therefore also the second respect, in which hee is called a man, is not much to bee respected. The Prophet *Malachy* (you say) calls him an Angell. *Behold I send mine Angell before thy face.* What of that? Was it therefore to bee feared, that some men woulde thinke him to bee an Angell by nature? Neither doth *Malachy* so say; but rather shewes, that hee speakes of his office, because hee giues the same title to the Messiah, though with an addition, *The Angell of the Couenant:* and who but those, that beleued the Gospel, acknowledged Iohn to bee he of whome that was written by the Prophet? Besides, his parents and kindred were well knowne, and his birth was extraordinarily famous; yea the whole course of his life, his preaching, and his death, were matters commonly talkt of among the Iewes.

There was little reason then, why the Euangelist should giue any especiall notice of his nature, in either of the respects aboue mentioned. It is more likely (as I noted before) that he vsed the worde in a generall sense; as we doe, when we say, *There was a man, or there was one.* That we may the rather be perswaded hereof, let vs consider the like use of the worde, in other places of the scripture. *Man liueth not by bread only.* Which we would thus expresse in our tongue. *A man, or one liueth not. There was a man, which had his hand dried vp. There was a man in Ierusalem.* And this manner of speech is very vsuall, in the

Ver. 14.

1. Cor. 15. 20.

Act. 17. 31.

Ioh. 1. 21.

Mat. 21. 26.

Mal. 3. 1.

Mat. 4. 4.

9. 12. 20.

Luke 2. 25.

Sermon 6. upon I O H N,

1. Sam. 1. 1.
 ἐγένετο δὲ
 ἄνθρωπος.

1. Sam. 9. 1.

Ioh. 5. 5.
 & 2. 1.

Act. 5. 1.
 & 10. 1.

beginning of an historie, or parable. *There was a man of the two Ramathim Zophim.* Where, in the Greeke, are the very words that our Euangelist here useth. So of *Sauls* father. *There was a man of Benjamin.* The new Testament is full of the like examples: some of them wee heard before; a few more will suffice. *There was a man there*, saith our Euangelist, speaking of the poole at Bethesda. *There was a man, one of the Pharisees; A certaine man named Ananias: There was a certaine man in Caesarea.* I might rehearse many more of the same kinde; but these are more then enow: and by this (I thinke) wee haue sufficient warrant to conclude, that the holy Ghost, in this History of *Iohn*, speakes, as hee doth ordinarily, in other places of the like kinde; without any intent to signifie his nature, of whom he speakes: and this is the simplest, and plainest interpretation of these former words.

The later, *Sent from God*, offer these two things to our consideration; who sent: what this sending was. What needs any question of the former? may some man say. Doth not the Euangelist speake plaine enough, and tell vs, that *God*, was the sender? *Hee was sent from God.* But we learned in the beginning of this Gospell, that the worde *God*, sometimes signified the diuine nature, which is but one and the same in all three persons, sometimes some one of them. And we haue here the more reason to make this inquirie, because one of the persons, namely the second, is he, of whom *Iohn* was to witnes. Not to vse more words then neede, wee are directed by *Iohn* himselfe to vnderstand this of *G O D* the Father. This I prooue by this our Euangelist, in this present chapter; where he reports part of the Bsprits testimonie, touching our Sauour, in this sort; *He, that sent mee to baptize with water, he said unto me, upon whom thou shalt see the spirit come downe, and tarry still on him, that is hee, which baptizeth with the holy Ghost.* Who is this, that

Ioh. 1. 33.

sent

Chapter 1. verse 6. 7. 8.

sent *John* to baptize? Not the diuine nature. For he is distinguished from the Sonne, and the holy Ghost; who can it be then, but the Father? God the father gaue *John* a token whereby he should know the Sonne, that was the Messiah; the comming downe of the holy Ghost, and his abiding on him. *S. Mathew* sets out the point, as distinctly. The second Person is in the water, newly baptized, the third sits vpon him in the likenes of a Doue, the first proclaimes him from heauen. *This is that my Sonne, that beloued one, in whome I am well pleased.* As if hee should in plaine tearmes haue said to *John*. This is hee, of whome I sent thee to beare witness. The like distinction, for the Father, and the Sonne, wee haue in *Saint Luke*; where *Zachary* the father of *John*, prophesying of his sonne, sayeth, that hee shall be called the Prophet of the most high, namely of God the Father; as it appears by the speech of the Angell *Gabriell* to the virgin *Mary*: *Hee shall be called the Sonne of the most high.* Then followes *Johns* office, *Thou shalt go before the face of the Lord*; namely the Lord *Iesus*, for whome *John* prepared the way.

Mat. 3. 17.

Luke 1. 76.

verse. 32.

But how did God the Father send him? Surely hee may well bee said to haue bin sent, in regard both of his person, and of his office. His person (as it is wel knowne, I will but point at the particulars) was after an extraordinary manner from God; as *Isaac* was giuen to *Abraham*, and *Sarah*, by him. His father, and mother were both stricken in age, and she also barren; in so much, that when shee was conceived with childe, contrarie to her expectation, and beyond all likelihood, and naturall possibilitie, shee hid her selfe fve monethes, till shee might bee more sure of that, which to many would seeme vnpossible, and to take away too much occasion of speech, from the common sort. For his office, it was assigned him by God, and notice also of that Assignment given to his

Gen. 18. 10.

Luke 1. 7.

Ver. 24. 36.

Sermon 6. upon I O H N,

Luke 3. 1. 2. [

father, before the child was conceived. *Hee shall goe before him* (saith the Angell) *in the spirit and power of Elias.* Neither was he only thus foreappointed for this excellent office; but when the time came, that hee should enter vpon it, he receiued a speciall commission, and warrant from God, for the execution thereof. *The worde of God came to Iohn the sonne of Zacharias, in the wilderness.* It is to no purpose, to spend time, in seeking how this worde came; whether by any inward motion of the spirit onely, or by some outward vision also; wee may safely be ignorant of such matters, as it hath not pleased the holy Ghost to reueale in the scriptures: yet if wee may lawfully ghesse, it seemes most likely, that it was without any such outward shew; because the Euangelist makes no mention of it, in setting downe the History. This last sending onely, is thought by some to bee signified in this place. If they had said no more but *chiefly*, I should easily haue assented to them: Now they say *onely*, I doubt whether they haue any sufficient warrant, so to restraints the holy Ghosts words, or no; and therefore thinke it most conuenient, to allow them as large an extent, as they will reasonably beare.

You looke perhaps, that I should now proceede to deliuer the Euangelists meaning, and accordingly to adde such prooffe, and exhortation, as may helpe vs forward in the embracing of the Gospell. But I thinke it fittest to forbear that, for a time, till I haue expounded the other part of the verse, that I may take all together. It followeth then to speake of the name, and why the Euangelist records it. The name as it soundeth in our language, hath little resemblance of the originall, whence it commeth. Which if any man thinke a fault, let him take heede that he doe not rashly condemne the holy Ghost, who in the Greeke hath had small care to expresse the Hebrew sounds; following continually the

custome

Chapter 1. verse 6.7.8.

custome, howsoever not answering the originall tongue. Shall I need to bring any particulars for prooffe of that I say? Looke ouer the new Testament, and wheresoever you finde the name of any Prophet, where the Greeke differs from the Hebrew, you haue an example of that, which I affirme. Begin with *Moses* if you will, and so goe forward to *Malachy*: You shall finde, that the holy Ghost keepes one, and the same course, in naming of them, without respect of their significations, or sounds. The reason of this is, that the parties were wel known to the Iewes by those names, according as the 72. Interpreters had translated them, after the manner of the Greeke tongue. Other languages by the same warrant, haue iustly taken the same liberty, and not doubted (as they needed not) to fit the Hebrew, and Greeke names to the fashion of their seuerall tongues: So that if any man shall either curiously affect, or superstitiously obserue the nature, and sound of those names, which they haue in the originall, he shall not follow therein the direction and practise of the holy Ghost, but his owne conceit, and perswasion. Doe I then say, it is vnlawfull to note the sounds of such names, that their interpretations may be knowne? Nothing lesse. But as the Iewes, in the old Testament, haue some thousands of words, which they vse for expounding the other in the text (whether by their own direction, or by the direction of the spirit of God, as some thinke, I will not dispute) which yet they place in the margin of their bookes: So perhaps it were not vnfit to set these Hebrew and Greek names in the side, following in the scripture it selfe the ordinarie course, which the Lord useth, to frame the words, according to the nature of the tongue, in which he writes. How far then ought we al to be from condemning one another, either of ignorance, or carelesnes, for not following the sounds of the originall languages? But I will not presse this too much, till I haue some farder

Except perhaps
the Flemish.

8000.

Sermon 6. vpon *IOHN*,

Gen. 18. 12.
 & 17. 19.

occasion giuen me, in the expounding of this Gospell.

Yet, howsoever I see no necessitie, nor conueniencie for any such strictness in translating proper names; I deny not, that it is fit, and needfull to vnderstand their significations; especially in such of them, as were purposely giuen by direction from God himselfe. For they haue alwaies some instruction ioined with them, concerning somewhat, that is past; as *Isack* of *Sarabs* laughing, or touching some action, or office to bee performed, or some fauour that hee particularly intends. Of the later kinde is this name *Iohn*, whereby the Lord would haue his people the Iewes to know, and consider, that hee would now visit, and redeeme them, as *Zacharie* prophesied, at the circumcising of him. The name signifieth as it were *grace*, and *faueur*, which God vouchsafed the people, by sending first this second *Eliab*, to prepare the way of the Lord, and then the *Messiah* himselfe, to performe the worke of redemption. This gracious mercy of God, *Iohn* was appointed to preach and publish; extraordinarily called as to that office, so by that name, to the end that men might looke for some extraordinarie matter of fauour by his ministerie. This vse both the Iewes then, and wee now are to make of the name; not as if it had bin appointed vpon any humour, but as intending a help to that preparation, which was to follow.

This was one reason, why it seemed good to the holy Ghost, that our Euangelist should set downe his name; that with the report of his being sent from God, the nature of his message might, in a generall sort, be conceived. Especially, if we remember withall, as we cannot almost chuse but doe, that the name was enioined before his conception, by order from God himselfe. Doth the Euangelist tell me, that his name was *Iohn*? Surely though he writ not the historie at large, yet he would haue mee consider, that his name was of Gods appointing, & there-

fore

Chapter 1. verse 6. 7. 8.

fore of some extraordinarie signification, & vse; that wee may enter into such a consideration of him, as they did, that dwelling neer to his father, heard how matters had passed at his birth, concerning this name. *They laid vp those things in their hearts (saith Saint Luke) saying what manner of child shall this bee?* If the like should be done in this our time, it would fill all mens mouthes, and eares, though they found it did little, or nothing cōcerne them. And shall we passe ouer, without due regard, a thing, that doth so much import vs? Will neither the signification of the worde, so sweet, and comfortable, delight vs? nor the manner of imposing the name, so extraordinarie, and wonderfull, stirre vs vp to consider it? nor the auctoritie of him, that appointed it, cause vs to aduise better of it? Let vs take heed, that this carelesnes be not a shreud signe, that we little esteeme the grace it selfe, which the name shadoweth out vnto vs. The last reason, why the name is mentioned, is the nature of the writing: which beeing an Historie, requireth that the names, at the least of all principall men in it, should bee recorded. This course our Euangelist heere followes, the rather, that all men may certainly know, whom hee meanes, in this description.

Luke 1. 66.

What remaines, the words being expounded, but to deliuer the meaning of the Euangelist? which can not well be done, till wee vnderstand, what his purpose is, in that hee sayeth. Now of that, there are diuers opinions, all reasonable, and of some likelihood. Wee may draw them to these heads; the course of the historie, and the amplifying of the matter, that concernes our Sauour Christ. They that referre it to the course of the Historie, say no more of it, but that the Euangelist, hauing spoken of our Sauours diuine nature in the former verses and beeing to speake of his humane afterward, interlaceth this discourse of *Iohn*, who was appointed to bee as it were his vsher, and did preach of him,

*Chrysost. in Ioa.
hom. 4. August.
in Ioa. tract. 2.
Theophil. in Ioa.*

Sermon 6. vpon I O H N,

Ioh. 1. 15. 16.

&c.

3. 27. 28. &c.

Musculus ad
hunc locum.

Ioh. 3. 23.

Aegid. Hunnius
ad hunc locum.

Luke 1. 66.

Mat. 3. 5. 6.

Ver. 7.

Ioh. 1. 19. 20.

before the manifestation of him to the world. But this seemes to be somewhat too slight an occasion of this discourse; especially seeing the Euangelist speakes so much of *Iohn*, after the report of our Sauours incarnation, both in this, and the third Chapter; and that the other three had deliuered those matters at large, that concerne the birth and ministerie of *Iohn*. Neither is that coniecture more likely, which imagins, that therefore mention is here made of *Iohn*, because the Messiah began not to bee knowne, till the time that *Iohn* baptized. What worde hath the Euangelist of *Iohns* baptizing? It is cleere, that hee passed it ouer without any touch, till hee came almost to the end of the third Chapter. Yet if he spake any thing in those verses of our Sauours beeing famous, there might bee some place perhaps for that coniecture: But since hee doth not, I see no great likelihood to approue thereof; cheefely, when there are other opinions, of more probabilitie.

The former whereof, will haue this brought in, as a comparison of the lesse; whereby the excellencie of our Sauours person is set out, in that hee is preferred before *Iohn* Baptist. For, such, and so great was the opinion, which the Iewes had of *Iohn*, that hee must needs be a man of extraordinary worth, to whom *Iohn* should bee thought inferior. Wee heard ere while, that some great matters were lookt for of him, when hee was newly borne: *What manner of child shall this bee?* When hee began to exercise his ministerie, *There went out to him Ierusalem, and all Iudea, and all the region round about Iordan.* Neither went they out onely, but submitted themselves to bee taught, and baptized by him; and that not without confessing their sinnes. What speak I of the common sort? Many of their great Doctors, Pharises, and Sadduces, were glad to receiue baptisme at his hands. Yea the rulers of the Iewes, sent an embassage

Chapter I. verse 6. 7. 8.

to him of no meane men, Priests and Leuites, being Pharises, as it were being ready and in a manner offering to acknowledge him for the Messiah. Iudge then what reconing hee must bee of, among the Iewes, that was of greater dignitie, and excellencie, then a man of such estimation, as *Iohn* the Baptist. Surely I can not easily discerne, what could be written more to the commendation and honor of CHRIST, after the former points of his diuine nature, and mediatorship, then this comparison, by which hee is magnified aboue *Iohn*. And therefore wee may well allow this exposition a place amongst them, that are best to bee liked, Which I am the willinger to doe, because it agreeth also, with an other, that is of good likelihood. I shewed euen now, that the Iewes generally, rulers and people, had no small opinion of *Iohn* Baptist. This perhaps might preiudice our Sauour CHRIST, as wee see it did, with the disciples of *Iohn*; who came to their master, and complained of CHRIST, that he had tooke vpon him to baptize, and was followed by all men. To take away this doubt, it is thought by some, that our Euangelist brings in this discourse, wherein he makes *Iohn* inferior to Christ; and (as it may seeme) not without neede, because (ordinarily) he that comes to beare witnes of any mans credit, or authority, is of greater, or as great reputation, as himselfe.

These might bee some reasons, why our Euangelist makes mention of *Iohn*: but (me thinkes) it may farther bee added, that hee doth apply this testimonie to the confirmation of that he had formerly deliuered, concerning our Sauours being the light. Therefore saith he in particular, that *Iohn* came to beare witnes of the light, not onely to testifie that our Sauour was the Messiah. Notwithstanding; I would not haue any man think, it is my meaning to restrain the testimony of *Iohn* to this particular of the light, whereof hee makes no especiall

*Rollocius ad
hunc locum.*

Ioh. 3. 26.

*Chrysost. in Ioan.
hom. 4.*

men-

Sermon 6. upon I O H N,

mention by any record of this, or the other Euangelists: but this I say, that therefore this witnes of *Iohn* is alledged, because the Iewes hauing so high a conceit of *Iohn*, could not reasonably choose, but be extraordinarily well perswaded of him, for his power to inlighten the world, whom *Iohn* their famous Prophet preferred, in all his Sermons, so farre before himselfe. *Iohn* was as the day-starre, whose appearance giues notice of the sunnes approach. Hee is a light, that brings the dawning of the day: but hee is not that light, which shines to the inlightning of the world, as the sunne doth; who is truly, and properly called the light of the world. I had rather therefore take this place, as a testimonie of Christ by *Iohn*, then as a comparison betwixt him, and *Iohn*. As if our Euangelist, should haue said; *That which I haue auouched of him, whome wee set before you, to bee beleeued in, as the Messiah, is no more, then was affirmed by no meane man, Iohn the Baptist sent from God to beare witnesse of him, that from him onely, life, and light was to bee receiued. Hee came to beare witnesse of the light, that all men, through him might beleue. He was not the light, but the forerunner of the light, to shew the comming of it.*

Thus then is the Euangelist to be vnderstood, that in this verse, and the two next, he confirms that, which he from the beginning had affirmed, that our Sauour, of whom hee writes this Gospell, was the Messiah. His autoritie was sufficient, as being the worde of an Apostle: but that all excuse might be taken away from peruerse & vnbeleeuing mē, he addes the testimonie of one, whose memory, when *Iohn* penned this history, was fresh, and famous; yea of such account amongst al, that knew him, by their owne experience, or report of others, that hee must needs bee held to bee very vnciuill, in the opinion of ordinarie men, and impious in the iudgement of as many, as were religious, that would call
the

Chapter 1. verse 6.7.8.

the credit of his testimonie into question : as if hee would haue spoken either rashly of that, hee knew not, or deceitfully against his knowledge ; *Hee was sent from GOD.* Can you suspect him of falshood, whom God imploies in witnessing the truth? Can you require more Autoritie in any man, then to haue him sent from God? With what other commission did euer any of the Prophets come? If he send them, we are bound to heare them. If he giue them instructions, they need no farther teaching.

How can this be, saith one, that his sending from God should authorize him to speake, what he list, and enioyne vs to belecue what soeuer he speakes? Are not our ministers now adaies sent from God? Are we tyed to like obedience? what is this els, but to make men Lords of our faith; Why haue wee renounced Popery; if wee haue changed not our estate, but our maisters onely? Were we not better to rest vpon the faith of the church in generall, then to subiect our selues to euery particular mans autoritie, by giuing credit to euery point, hee delivers? This complaint will easily bee satisfied, if wee rightly informe our selues, concerning the difference of sending. All true Ministers are sent by, or from GOD; but not all alike: Some immediately, without the ordinary ministerie of men; *MOSES*, and all the Prophets, and Apostles: Some by the iudgement, and discretion of men, according to warrant giuen by GOD, in the Scriptures, to that purpose. The former haue, as their calling, so their direction from GOD, that sends them, in such sort, that they cannot erre, or stray from their commission. The later, as they get the knowledge of that, they are to teach, not by reuelation of God to them, but by their prayer to God, and study in the scriptures: So they haue no further assurance of being preserued from errour, then as they faithfully indeauour to perfect their

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Sermon 6. upon I O H N,

knowledge by the same meanes, whereby they attained to the beginnings thereof. So it comes often to passe, by our want of zeale, and faith in prayer, by our negligence in studie, and by our naturall dulness to conceive, that wee mistake the matters, whereof wee labour to informe our selues, and other. I say nothing of our corrupt affections, by which wee are sometimes drawn away from seeing that, wee see, and driven to speake that, wee would haue true, not that wee know to be true; of which passions, in regard of the event, men so especially guided by the spirit of God, as the Prophets, and Apostles were, are wholly freed.

As for our witnes *Iohn Baptist*, what could there bee extraordinarie, in any mans sending, that was wanting in his? Doe not put me to repeat that, I deliuered before of his birth, bringing vp, and calling. Onely take, for your better satisfaction, the prophecies of him, and the performance of them, witnessed in the scripture. *A voice cryeth in the wildernes* (saith the Prophet *Esay*) *Prepare yee the way of the Lord; make straight his pathes.* *Malachy* speakes somewhat more plaine. *Behold I will send my messenger, and he shall prepare the way before mee.* What voice; what messenger was this? Let *S. Mathew* shew vs? *This is hee* (viz. *Iohn Baptist*) *of whom it is spoken by the Prophet Isaias, saying, The voice of him, that cryeth in the Wildernes, &c.* The like hath *S. Marke*, who begins his Gospell with the testimonie of *Malachy*, the last of the Prophets, and applies it to *Iohn*. *Behold I send my messenger, &c.* *S. Luke* also beares witnes to the same truth: & that the ioint consent of al the 4. may be scene; our Euangelist *S. Iohn* reporteth the same thing, from the mouth of *Iohn Baptist* himselfe; who being asked, by the Priests & Leuites sent from the Iewes, what he said of himselfe, answered *I am the voice of him, that cryeth in the Wildernes, Make straight the way of the Lord.* If there bee any man, whome

Isai 40.3.

Mal. 3.1.

Mat. 3.3.

Mark 1.2.

Luke 3.4.

Ioh. 1.23.

this

Chapter 1. verse 6. 7. 8.

this cloud of witnesses cannot perswade, though hee deserue not any farder instruction; yet let him hearken to our Sauour; affirming that this Iohn was that *Elias*, of whom *Malachy* prophesied, saying, *Behold I will send you Elias the Prophet, before the comming of the great, and fearefull day of the Lord. If ye will receiue it (saith Christ) This is Elias which was to come.* So had the Angell *Gabriell* prophesied of him before, to his father *Zacharie*. *Hee shall goe before him (Christ) in the spirit, and power of Elias.* There can possibly bee no doubt then, but that hee, which was in such extraordinarie sort, sent from God, both could, and would testifie, according to the truth, hee had receiued by reuelation from him, who imploied him in so worthy a seruice.

Mal. 4. 5.

Mat. 11. 14.

Is it not strange then, yea almost more then incredible, that the Iewes, for whose sake principally, if not only a messenger of such credit, and authoritie, was sent, should so distast the chiefe point, and the very substance of his Message? I intend not to make any long discourse of the matter, because I shall haue more iust occasion thereof at the 11. verse: Yet I can not passe it ouer wholly in silence. At his circumcision, all that heard what had happened; that his mother against the liking of her kinred, and friends, would needs haue him named *Iohn*, that his father tooke writing tables, and set downe the same name, that therevpon he was restored to the vse of his speech, hauing bin dumbe at the least 9. or 10. monethes; all I say that heard these things were stricken with feare, and wonder, saying one to another; *What manner of Child shall this be?* Now the time was come, that they might cast off that feare, and satisfie themselves, concerning that their wondring. He was growne to mans estate, hee betooke himselfe to the worke of his calling; hee perswaded, and exhorted all men to repent; he shewed them the Messiah; he spake

Luke 1. 60.

Ver. 63.

Ver. 64.

plaine.

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Ioh. 1. 29.

Mat. 21. 26.

Ioh. 1. 30.

Ver. 29.

Isai. 5. 4.

Mark 6. 20.

Verse 7.

plainely of him, as no prophet euer could, that no man could doubt, whom he meant. *Behold the Lambe of God.* What could they desire more? If the autoritie of the speaker might preuaile with them; *All men held Iohn for a Prophet.* If the warrant of his Doctrine were lookt for; the people were generally of opinion, that hee had it from heauen: So that the Pharises & Scribes, durst not say the contrary, for feare of the multitude. What then? Did hee speake obscurely, and darkely, after the manner of prophecies? Hee pointed to the person with his finger. *This is hee, of whome I said, After mee commeth a man which is preferred before me.* Hee declared his office in plaine words. *Behold the Lambe of God, that taketh away the sinnes of the world.* I may well take vp the complaint of the Prophet Isay against this people in the like case: *What could the Lord haue done more for them, then he did?* Iohn Baptist came neither eating nor drinking, but leading so austere a life, that the very Heathen were moued with reuerence toward him. *Herod feared Iohn, knowing that hee was a iust man, and an holy, and reuerenced him; and when he heard him, did many things, and heard him gladly:* But it was a small matter for the Iewes to make little accompt of Herods iudgement, concerning the Baptist; it was much they should not belecue a man, whom they thought to be sent from God.

Especially considering the end of his sending, which wee haue set downe in these two next verses; *The same came for a witnes, to beare witnesse of the light, &c.* In the former whereof wee are first to speake of his office, both in the generall, that he came for a witnes, and in the particular, that hee was to beare witness of the light. Secondly, we must consider the amplification of this his office, by the end; *That all men through him might beleue:* and in the next verse, by a deniall of the contrarie thereto, *he was not the light;* and a repetition of the office, but was

sent

Chapter 1. verse 6. 7. 8.

sent to beare witness of the light. In the first part, there is no neede of any long exposition of the words, they are so plaine: onely somewhat must be said of the last of them, a witness. The Greeke worde doth not signifie a partie that is to be witness, but rather the testimonie it selfe, which hee must giue. Therefore our *Rhemists* take aduantage to make the text as hard, and vnpleasant, as they can. *Hee came for testimonie*, say they. For testimonie? What English should a man pick out of such a strange kinde of speech? Surely if any thing can reasonably be made of it, wee must vnderstand *Testimonie for testimoniall*; as if the Euangelist had meant to tell vs, that *Iohns* coming was for testimoniall. But hee had no such thought. For hee came not to haue any testimony of this, or that from other men, but to giue testimonie himselfe to other. So that neither the worde testimonie may be put for testimoniall; nor if it might, could it serue to expresse Saint *Iohns* meaning. Which is nothing else, but that the Baptist came to beare, or giue witness. The phrase is somewhat diuers in the two clauses: but the sense is absolutely one, and the same. May we then so expound our Popish translation of the *Rhemists*? *This man* (say they) *came for testimonie*; that is, to giue testimony. Indeede, that is the thing that our Euangelist would haue vs know: but the English will not beare it; *For testimonie*, *For to giue testimonie*: But such strange, and new language, may suite with their strange, and new Religion: English eares mislike the manner of their speech, as Christian hearts doe the points of their doctrine. Wee commonly translate the words, *for a witness*; fitly in regard of the sense, and easily for all mens vnderstanding: *This same came for a witness*; that is, *This man, who I said was sent from God, came to be a witness*. The Euangelists manner of speech is not fully deliuered: who according to the custome of the tongue hee writ in,

μαρτυρίαν

ἵνα μαρτυρίαν
In testimonium.

saith

Sermon 6. vpon I O H N,

saith, worde for word, he came to testimonie, namely to giue testimonie; which the Latin also followes, though that language doe scarce beare it so well, as the Greeke doth. To draw into English such kinde of phrases is not to enrich the tongue, but to corrupt it. Wee haue no way to expresse the Euangelists speech and meaning in English, but to say, *To giue or beare testimonie, or witness.*

This was then the office of *Iohn* Baptist, To be a witness. Now the vse of witnesses is, for the confirmation of some truth, or for manifestation of it. For where there is no doubt, nor question; howsoeuer perhaps in forme of Lawe, there may bee witnesses required: yet indeede there needs none. Where there is neede of them, there the matter is not plaine in it selfe, or at the least not acknowledged to bee true. So that the point, for which *Iohns* testimonie is to bee had, hath of its owne nature, or by the ignorance, or peruerseness of men, somthing not cleere, or not confest. What if it haue? Could not God haue made it manifest, by some testimonie, from himselfe, without such an extraordinarie course of sending a witnes, as it were downe from heauen? Yes out of doubt. He, that made the vnderstanding of man, can make man vnderstand what pleaseth him. He, that framed the heart, can perswade, and incline it, to what himselfe list. But all such courses of reuelation from God, were as extraordinarie as such a kind of birth and message; and both the one and the other little enough in this case: as the euent shewed. For although the Lord testified of his sonne, by his owne voice from heauen, and by *Iohn* vpon earth, yet was he scarcely acknowledged by any man. As for the work of Gods mighty power in the soules of them, that come to beleefe in Christ, it was not wanting to any of these Iewes, who aduisedly, & religiously gaue credit to the testimonie of *Iohn* the Baptist, or set themselues to consider of it, as they ought

ought to haue done; which if they had done, it was not possible, but they should haue seene, both the loue of God in sending them such worthy meanes of instruction, and the truth of that, which *Iohn* deliuered by commission from him. Dooft thou wonder at the blindnes, and frowardnes of the Iewes, whome the testimony of a man (in their owne iudgement) not to bee excepted against, could not moue to beleue? View thy self in this glasse, and consider whether more witnesses, acknowledged by thee to be sent from God, & to speake according to the truth of God, be not of as small credit with thee, in many points, wherein thy obedience is required.

But of this, more anone, when wee haue a little better examined, of what kinde, this testimony of *Iohn* was. *That he might beare witnesse of the light.* The words haue beene all expounded already: in the matter there are these two thinges to bee considered; what manner of testimony it was, that *Iohn* gaue; what it was that he testified. A testimony, as all men knowe, is ordinarily giuen by word of mouth: wherein some matter in question is either affirmed, or denied; and they, that giue these testimonies, are called witnesses. Amongst Christians there is another kinde of witnesses, tearmed Martyrs by the Greeke name: which is common to all, that testify any thing, especially in matters of Law, and iudgement. The same word is heere vsed, to signifie the witness, that *Iohn* bare. Those, whome wee call Martyrs, are such, as, by their death, beare witness to some truth of God, reuealed in his word; suffering themselues to be tormented, and murthered, rather then they will denie, or not confesse a knowne truth of God, when they are lawfully demanded of it. Such was *Stephen*, and so is hee called by *Paul*; *When the blond of thy Martyr Stephen was shed.* The same title is giuen to *Antipas*, whome our Sauour calles his Martyr,

Act 22.20,

Reuel. 2.13.

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when

Sermon 6. upon Iohn,

when Antipas my faithfull Martyr was slaine among you. For this cause Christ himselfe is named a Martyr: from Iesus Christ which is a faithfull Martyr or witness, and the first begotten of the dead. As for Iohn, who knowes not that hee was put to death by Herod, for dooing his dutie, in witnessing a trueth of G O D? Yet hee is not thought to bee any of the Martyrs, that giue witness by their death; because it is commonly helde, that the dying for no trueth makes a Martyr, vnlesse the trueth concerne somewhat belonging to the profession of the Gospell: so that neither I-*say*, nor any of the Prophets, are properly to be tearmed Martyrs. I will not strue about the point: especially, since I doe but touch this by the way; onely for Iohn, I thinke hee is not properly to bee reckoned in the number of the Martyrs: not so much, because the matter, for which hee reprooued Herod, did not appertaine, in any particular sort, to the Gospell; as for that he was not executed professedly for that, he had sayde, and did constantly mainetaine; but for satisfi-
fying of the Kings promise, and Herodias malice: but whether that bearing witness could make him a Martyr, or no, questionlesse it was not that, which our Euangelist here speakes of; for it was not any testimonie of the Light.

How then did Iohn beare witness? By preaching of Christ; and auowing, that hee was the Messiah ordain-
ed; and sent for the saluation of them, that would be-
leeue in him. This (may some man say) was com-
mon to him, with the Prophets (at the least, with ma-
ny of them) and with all the Apostles, that succeeded
him, who also therefore are called in the scripture
by the name of witnesses.

Let vs make that wee say, apparant to all men.
First, for them all in generall, Zachary the Father of
Iohn Baptist, speaking of our Sauour, and redemp-

Chapter 1. verse. 6.7.8.

tion by him; sayeth that God spake of him, and his comming to that purpose: *By the mouth of his holy Prophets, which were since the world beganne.* And the Apostle telles vs, that God had promised the sending of his Sonne, afore by his Prophets, in the holy Scriptures. In particular, I will make choyse of two onely; *Isay,* and *Daniell.* Of which the former is ordinarily called the Euangelicall Prophet, as if he had written the Gospel in his Prophecie. And that not without cause. For hee hath spoken very plainly of the birth, life, and death of our Sauour. Concerning his birth, hee noteth that, which was most strange in it; and which, but by reuelation from God, could not possibly bee knowne, or thought on. *Behold (sayth hee) a Virgin shall beare a Sonne.*

Luk. 1.70.

Rom. 1.2.

Isay 7.14.

Neither doth hee onely prophecie of his miraculous conception; but also hee signifies the great mystery of his person, consisting of two natures, diuine, and humane: *She shall call his name Emanuell.* Which is by interpretation (sayeth Saint Mathewe) *God with vs.* His life and death is shortly, but verie lively described, by the same Prophet. *Hee shall growe up before him, as a braunch, and as a roote out of a dry ground, &c. Hee was cut out of the Land of the liuing.* Yea, hee addes to this the maine point of Redemption, forgiveness of sinnes by his sufferings, and death. *Hee was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes wee are healed.* *Daniell* describes the verie time, and setteth downe an exact computation, by the direction of the Angell *Gabriell*, till the death of the Messiah; and withall preacheth forgiveness of sinnes by him. Were not these, witnesses? were they not sent from GOD to beare witness of the Messiah? What though they were also imployed in other matters of reproofe, and instruction? So was

Mat. 1.23.

Isay. 53.2.

Ver. 8.

Dan. 9.25.

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Mat. 14 3. 4.
Mar. 6. 17. 18.
Luk. 3. 19.

Mat. 11. 9. 11.

Act. 1. 8.

Mat. 11. 11.

Act. 10. 40. 41

Luk. 1. 17.

Iohn too, as it is manifest by all the other 3. Euangelists; who shew that the occasion of his death, was the rebuking of *Herod*, for taking his brother *Philips* wife. But the Prophets only spake of such an one, that was to come: they did not witnesse, that hee was come; they did not shew which was he; they did not say *Beholde the lamb of God: This is hee*, as *Iohn* did. Therefore is his ministry, in this respect, prefer'd far before theirs, by our Sauour Christs owne iudgement. *Iohn* was more then a Prophet: Among them that are begotten of women arose there not a greater then *Iohn Baptist*.

Well: let him haue the name of a witnesse, aboue all the Prophets, that went before him; yet the Apostles, haue that title giuen them by Christ himselfe, as well as hee; yee shall be witnesses to me (saith our Sauour) in *Ierusalem*, and in all *Iudea*, and in *Samaria*, and (wherein their commission went beyond *Iohns*) unto the uttermost part of the earth. And *Iohn* himselfe, though he were magnified aboue the former Prophets, in regard of his ministry: Yet is he (euen therein) made inferior to the Apostles. *He that is least in the kingdome of heauen, is greater then he.* It is not to be denied, but that the Apostles were witnesses, in a very extraordinary sort; being chosen before, to giue notice of such things, as should befall our Sauour, to all the world. Therefore to them did hee appeare after his resurrection. *Him* (saith *Peter*) *God* caused to bee shewne openly. Not to all the people, but to witnesses, chosen before of *God*; to vs which did eate, and drinke with him, after he was risen from the dead. Notwithstanding, the witnesse of *Iohn* was of an other kinde, then either the Prophets, or Apostles. For the one foretold, that hee should come into the world; the other affirmed, that he had bin in the world; Only *Iohn* was hee, that shew'd him, while hee was in the world, & who was long before prophesied of for an immediate forerunner of him, at his comming, and to make ready a people for him.

Chapter 1. verse 6. 7. 8.

We see of what kinde his testimony was; *Iohn came, and preached in the Wildernesse of Iudea*: let vs now inquire what it was, that hee witnessed. Whereof I shall neede to say verie little, because I spake of it in handling the former point. In one worde, the summe of his testimonie was this, first, that *the kingdome of heauen was at hand*; that is, as Saint Luke expresseth the matter, *He preached the baptisme of repentance, for the remission of sinnes*. Hee testified to all the Iewes, and to all that heard him, that there was no means, nor hope of saluation, but by repentance of their sinnes, and resting vpon the Messiah, (who was now amongst them, though they knewe him not) for pardon thereof, by his death, and sacrifice. The second, and most proper part of his testimony, was the pointing out, and shewing of him, that was the Messiah; that all men might knowe, and embrace him. *Behold the Lambe of God, that taketh away the sinne of the world*. This was the testimony of Iohn. But that, which principally concerneth the reason, why our Euangelist mentions his bearing witnesse, is to bee fetcht out of the third Chapter of this Gospell; where a Sermon of his is recorded: in which he commends our Sauour to all mē, as him, who being sent frō God to be the Messiah, speaketh the words of God; so that by him all other are enlightened; who are of the earth, and speake of the earth; whereas he testifieth nothing but that, which hee had seene, and heard. Truly, therefore he is called the light, who being in the bosome of his father, reueales to men the secrets of his father, touching their redemption, which no man euer knew, or can knowe, but from, and by him.

What vse then was there of any witnesse? If neither Iohn had any knowledge, but from him, and hee onely was able to enlighten whom hee would, why did God, send the Baptist to beare witnesse of the light? Needes the Sunne the day starre, to shewe him to the world?

Mat. 3. 2.

Luk. 3. 3

Ioh. 3. 34.

Ver. 31. 32.

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Ioh. 1. 19. 20.

This was a meanes likelier to make *Iohn* be taken for the Messiah, then to credite the Messiah by his reports: as wee see also it came to passe; whereof hereafter. But that no man may either conceiue amisse, or bee ouer-much troubled with this doubt, let vs take a shorte viewe of the purpose of GOD herein. The ende of all teaching, and preaching concerning Christ, is to bring men to beleefe in him. This was first to bee done amongst the Iewes. For the better performing whereof, it pleased God to deale gratiouly and bountifully with them, in affording many, and diuers meanes, by which they might bee moued, and perswaded to beleefe. Among the rest this was one, whereof the Lord thought good to make choyse euen to send them a man, after so extraordinary a manner, who being in especiall credite, and fauour with them; by his authoritie, and gratioufnesse, might draw them to beleefe. Coulede there anye more likely meanes bee deuised to perswade them? He was lookt after, as one that would prooue some rare man, from his very Cradle. His course of life was such, as might yet procure more admiration. When hee came to the execution of his ministerie, how powerfully did hee worke vpon the hearts of them, that heard him? what a fame went there of him farre and neere? what heapes of all sorts of people flocked to him? The couetous Publicans, were content to heare him reprocue their greedinesse, and extortion. The desperate souldiers trayned vp in violence, and insolencie, submitted themselves to his instruction, and baptisme. What should I speake of the proud Pharises, who had bewitcht all men with an opinion of their purity, and holinesse, and none more then themselves? yet were they glad to come to *Iohn*, to be washed, and purified by his Baptisme. The Sadduces, were little better thē professed *Atheists*, saying, *There is no resurrection, neither Angell, nor spirit.*

Luk. 3. 12. 14.

Mat. 3. 7.

Act. 23. 8.

What

Chapter 1. verse. 6.7.8.

What neede these men care for sinne, or damnation? And yet the ministerie, life, & doctrine of *Iohn* the Baptist was such, that euen these Miscreants were drawne to seek to him. I say nothing of *Herod*, because I signified before, that *hee reuerenced Iohn, and heard him gladly, and followed his doctrine in many things.* Tell mee now, what you could desire more, I had almost sayd, what you canne imagine more in any man, to make him of credite, and authoritie, that hee may bee beleued, in that, hee constantly affirmes, If the Lord should haue made a man in Heauen, as hee did *Adam* heere on earth, and haue sent him into the world, in the sight of all men, hee could not haue beene of more estimation, then *Iohn* Baptist was. And was not this a meruailous likely meanes, to begette faith in the Iewes, that such a man, so extraordinarily sent, so admirable in his bringing vppe, so vnblameable in his life, so sound in his doctrine, and (which is all in all to this purpose) of such reputation for his sinceritie, and precisenesse, so plainly, and constantly protested, that Iesus was the Sauour of the worlde, and himselfe no better then his vnworthie seruant? *I am not worthy (sayde Iohn) to vnloose his shooe latcher.* Let vs therefore acknowledge the goodnesse of God, who vouchsafed to vse such meanes for the teaching, and perswading of so vnkinde, and vnthankfull a people.

Mark. 6. 20.

Ioh. 1. 27.

But the necessitie of sending *Iohn*, and the kindnesse of the LORD in sending him, will the more appeare, if wee aduisedly consider both the ignorance of the Iewes, and the meanenesse of our Sauours estate, while hee was in the Worlde. It is true, that the LORD had (from time to time) giuen notice, and made many promises of the comminge of the Messiah. It is as true, that the sette time of his comminge was foretoulde,

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Luk. 2, 25. 26.

Ver. 36. 37

and cast vp by *Daniell*, insomuch that olde *Symeon*, and (in all likelihood) some others vnderstood, that the time of his appearance was come; and with the good Widowe *Anna*, looked for it, euery moment. But alas, how few of these were to bee found? The people generally (as it is now amongst vs) had little knowledge of the Scriptures. They heard them read, and many times expounded, in their Synagogues, as wee now doe in our Churches: but they were as farre from the true vnderstanding of them, as wee commonly now are. *Daniels* weekes were as great mysteries to them, as the Reuelation of Saint *Iohn* is to vs; so that they were not able to compare his prophecie with the Elements, that had fallen out, and to subduct the time, that was past, that they might see what the rest was. And this I speake of the better sort of the common people. The worst, and greatest part had seldome any thought of these matters; no more then wee now (ordinarily) haue of the last day of Iudgement. Besides, the most part of them, that desired his comming, lookt for another manner of deliuerance by him, then our Sauours estate in the World was likely to afford.

A&T. 1. 6.

Mat. 13, 55.

Mark. 6. 3.

And this conceite had taken such roote in their hearts, that our Sauour Christs owne Disciples held it fast in them, euen till the very time of his Ascension; Lord (say they) wilt thou at this time, restore the kingdom to *Israell*? It was an outward freedome, and glorious estate, in this life, which the Iewes promised themselves, by the comming of the Messiah. What was there in our Sauours parentage, bringing vp, or course of life, that could feed this hope? His supposed Father a poore Carpenter, vnder whome hee was imployed himselfe in the same trade, and therefore is called a Carpenter. Is not this the Carpenter, *Maries* sonne? And what was his life? hee wandred from place to place?

Chapter 1. verse 6. 7. 8.

not leuying armies, not mustring souldiers, nor perswading any man to take vppe armes, but disclaiming all worldly authority. *Who made me a Iudge, or a diuider, ouer you? inioyning obediēce to Princes, & rulers; Give vnto Caesar, the things that are Caesars.* Yea protesting, that *hee came to serue, and not to be serued.* This being at the time of our Sauours comming, the estate of the Iewes, they either carelesse of his assistance, or ignorant of the nature thereof, his owne condition also being so meane, and contemptible, was it not gratiouly done of God, and in respect of the people, necessarily, to send one of such credit, and authority, to assure them, that Christ was the *Messiah*, in whom they ought to trust; and to teach them, what deliuerance they were to looke for by him? Christ needed no testimony of any man. But the Iewes stood in great need of *Iohn*, to informe them concerning him. It were not lost labour to bestow some time in the consideration of the goodnesse of God, in yeelding so much to the Iewes weaknesse, or rather in striving with such patience, and bounty, against their obstinat wilfulnesse. I might also take occasion to stirre vp our selues to trust in God; of whose kindnesse, wee haue so plaine, and so great experience. But I am willing to forbear both these points, till I come to some other place, where they are more directly intended, by the purpose of the Euangelist.

In the meane while, let vs go forward with the expounding of this Scripture; wherein (as we haue heard) the office of *Iohn* is amplified: in this verse, by the ende of it, *That all men through, or by him, might beleeue.* Whereof that I may speake the more plainely, and certainly, I will first examin what this ende is; *To beleeue by him.* Secondly I will consider the quality of it, or who they were that should beleeue. The former hath these two doubts, what is here meant by belieuing: to whom this *Him* must be referr'd; whether to *Iohn* the witnesse, or to

Luke 12. 14.
Mat. 22. 21.
& 20. 28.

the

Sermon 6. vpon Iohn,

the light, of which he bears witnes, might beleue through him. Now, because *Beleeuing* is a word of so common & great vse in the Scriptures, and that this is the first place, where it is mentioned in this Gospell; I hold it not only requisite, but necessary for me, to speake of it somewhat more at large. To beleue, in matter of religion, is commonly taken to signifie 3 things: The acknowledging of Gods being; *Credere Deum*, To beleue that God is, or that there is a God: *Credere Deo*, To giue credit to that, which God saith; *Credere in Deum*, To beleue in God. And of all these significations, wee haue variety of examples in the Scripture. Giue me leaue, I pray you, for our better vnderstanding, & memory, to draw them to 2 principall heades, according to the diuers seat, or place, they haue in the soule of man. To beleue then, is to holde something for truth, or to trust to something. The former is an action of the vnderstanding; the later of the will. In the one truth only is respected; the other hath an eye to some good, or benefit.

Beleeuing, as it hath place in the vnderstanding, signifies either an holding of some point as a truth, by the originall light of nature in vs, or an assenting to som such thing reuealed by some outward meanes, & taken vpon the credit of the teacher. Of the 1. kind is the persuasion, that all men naturally haue, that *there is one God*; that *hee is the Creator of heauen, and earth*; that *he is almighty, wise, iust, good &c.* These things, men are truly, and properly, said to beleue, because they are not taught them, but bred in them; they receiue them not of other, but haue them of themselues; they come not to the acknowledging of them, by any discourse of reason, but see them by a light, that shines within the. But this sense of the word, I confesse, is hardly to bee found in the booke of God: which refers vs, for the naturall knowledge of God to the consideration of his workmanship in the creatures. *The inuisible things of God* (saith the Apostle) *that is, his e-*

Rom. 1. 20.

ter nall

Chapter 1. verse 6.7.8

ternall power, & Godhead, are seene by the Creation of the world: Yea so manifestly seen, that, as the same Apostle testifieth otherwise, we may in a maner feele the Lorde by groping; seeing in him we liue, & moue, and haue our being. Yea the Philosophers themselues acknowledge, that there is in man a certaine notion, or perswasion of God, which goeth before all discourse of reason: & we ordinarily say of the most barbarous, and ignorant heathen, who haue small vse of reason, that they all belieue there is a God; yea euen those people, which neuer thought on the making of the world, yet haue an opinion, that there is a God to be worshipt; and the grand *Atheist Epicurus*, that would by no means confess, that the world had any Creator of it, doubted not to professe, that hee beleeu'd, there was a God; because Nature hath ingrafted that perswasion in euery mans hart. But it is all one to the point, I haue in hand, whether there bee any such opinion in vs, or no; as long as it is granted that we may and do attaine to this beleefe, without any resting vpon other mens report, & credit, it sufficeth to proue the first kind of beleeuing, seated in the vnderstanding. The 2. is an assenting to that, which is affirmed, meerely vpon the credit of him, that speakes it. For if hee bee able to make prooffe of that he saith, by any reason, and doe so; and thereby perswade vs of the truth of that, he hath avouched, he doth beget knowledge in vs, rather then beleefe which is alwaies grounded vpon the authority and reputation of him, for whose words sake wee belecue. This vse of the worde is very common in the old, and newe Testament; where (for the most part) the other signification of *trusting to* is implied. VVill you see this in some fewe examples? *Abraham* belieued God: that is, *Abraham* was perswaded, that God would bee as good as his worde, & (accordingly) he trusted to him, or belieued in him

Act. 17. 27. 28.
Iamblich. de
mysterijs cap. 1

Veleius apud
Cicero. de nat.
deor. lib. 1.
Lucret. de nat.
rerum, lib. 1.

Gen. 15. 6

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for the performance thereof. That thus much is to be conceived by that beleefe of *Abrahams*, is evident by the Apostles disputation of it. Who hauing alleag'd that testimony of *Moses*, to proue iustification by faith or beleeuing in Christ, in the applying of it expoundes beleeuing God by beleeuing in him. To him, that worketh not, but beleueneth in him, that iustifieth the vngodly, his faith is counted for righteousness: where he deliuereth, that in generall, which before he had said in particular. *Abraham* beleued God, and it was counted to him for righteousness. There is the particular touching *Abraham*. To which, the generall, concerning all other men to be iustified, must needs agree, if the Apostles reason, be of any force. *Abraham* beleued God; To him that beleueneth in him that iustifies the vngodly; that is God; It (his beleuing) was counted to him for righteousness. His faith (his beleuing) is counted for righteousness. Do you not see, that to beleue God, in this example, includs beleuing in God, that is trusting to God, or resting vpon God for that, which God is to performe? Therefore the Prophet *Isaiah* directly protesteth; that he, which beleueneth, shall not make haste. So that no man is accounted to beleue God, but hee that relyeth vpon him, for the fulfilling of that, which hee hath spoken; or, at the least, that beleuing of God only is accepted of him: which procures a trusting in him for that, which we beleue he hath truly affirmed. The new Testament is plentiful in such examples; I will giue you a tast of them, and leaue the rest to your farther meditation, and to some other occasion, that shall offer it selfe hereafter in this Gospel. *With the heart* (saith *S. Paul*) *man beleueneth to righteousness*. What beleuing is this? the Apostle himselfe teacheth vs in the next verse, where he proues that, he had said, by the testimony of the Prophet; *who soeuer beleueneth in him shall not be ashamed*. The same is confirm'd by our Euangelist. *As he spake these things many beleued in him*. Then said Iesus to the

Rom. 45.

Verse. 3.

Isai. 28. 16.

Rom. 10. 10.

Verse. 11.

Ioh. 8. 30.

Verse 31.

Chapter 1. verse 6.7. 8.

Jewes which beleueed him. Can any man doubt, but the holy Ghost, in the later verse, meanes the same beleeve, hee had mentioned in the former? But what should I seeke any farther then this Chapter? That which heere is called *beleueing*, afterward is exprest by *beleueing in*. Here he saith *That al men through him might beleue*. What saith he in the 12 verse? *To them, that beleue in his name*. It may seeme perhaps, that I haue stood ouer-long vpon this point: but the necessity of the matter, I doubt not, wil excuse me in any reasonable mans iudgement; especially if he consider, that I haue almost dispatcht the whole question, in that former discourse, hauing shewd (though but by the way) diuerse examples of *Beleueing in*, or *trusting to*; that I may be the shorter in that, which remaines to be handled, concerning beleeve, as it is an action of the will, resting, or relying vpon somewhat, for some benefit to bee receiued. In this signification, when the matter is of beleueing God to iustification, & saluation, sometimes the word is vsed by it selfe; sometimes it hath an other word, which we call a preposition ioined with it. Of the former sort, these may be examples. *Hee that heareth my word, and beleueth him, that sent me, hath everlasting life*. What is this beleueing, but that which we heard of euen now, out of the Apostle? *Hee that beleueth in him that iustifieth the wicked*: and that, which we are to heare of, if it please God, in the course of this Gospell, yee *beleue in God*. The like is to bee said of that in the Acts, of the Taylor; *He reioiced, that he, with all his household, beleueed God*. Would you knowe what beleeve this was? We may learne that, out of the Apostles former instruction, and exhortation. *Beleue in the Lord Iesus Christ*. There is yet a plainer testimony then this, if any thing can be plainer, in the same book; where S. Luke writing the history of Crispus, and his conuersion to the faith, speaketh thus. *And Crispus the cheefe ruler of the Synagogue, beleueed the Lord*. The Lord, that is

Verse. 31.

Ioh. 1. 7.
Verse, 12.

Ioh. 5. 24.

Rom. 4. 5.

Ioh. 14. 1.

Act. 15. 34.

Verse 31.

Chap. 18. 8.

Serman 6: vpon Iohn,

our Sauour Christ had not spoken to him; but the Apostle *Paul* had taught him the doctrine of the Gospel, that he was to beleue in *Iesus Christ* for saluation. To this he obeyed, and therefore is said to beleue the Lord, that is, to beleue in him.

When the prepositions are added, the signification of the word is more fully exprest. The most common, and vsuall (whereof wee haue very many examples in this Gospel) is *In*. His Disciples beleued in him. Trusted to him, as to the *Messiah*. That whosoener beleues in him should not perish, but haue life everlasting. VVhosoener resteth vpon him for saluation. Almost euery Chapter affords vs the like examples; so do the other bookes of the newe Testament, especially the Epistle to the Romans; that I may spare time and labour, and hasten to the other preposition; which though it bee vsed more seldome, yet is most significant. It is as much in english as vpon, or on; It was known throughout all Ioppa, and many beleued vpon, or on him. That is, many rested vpon him for Saluation. VVhat must I doe to bee saued? saith the Iaylour. *Paul* and *Silas* answered him; Beleue on, or vpon the Lord *Iesus Christ*, and thou shalt bee saued. But no one place doth so plainly, and fully expresse the nature of this phrase, as that to the Romans. Behold I lay in *Syon* a stumbling stone, and a rock of offence; and euery one that beleueth on it, shall not bee ashamed. Heere our Sauour is compared to a Rocke, at which many doe stumble, not acknowledging him to bee the *Messiah*, but seeking other meanes to saue themselves by. This *Simeon* foretold of our Sauour, that hee should be an occasion of falling, to many in *Ifraell*. But they, that shall settle themselves vpon that rocke, and renounce all other causes, and meanes, of attaining to everlasting life, shall neuer be ashamed of that their trust in him, but shall come to the ende of their hope, euen the eternall saluation of their soules by him.

ἐῖς
Ioh. 1. 12.
Chap. 3. 16.

ἐπὶ
Act. 9. 42.
Chap. 16. 30.
Verse. 31.

Rom. 9. 33.

Luk. 2. 34.

Chapter I. verse 6. 7. 8.

So that, if any man be desirous, or willing to vnderstand, what it is to beleefe in Christ, this one place may giue him full satisfaction; out of which (as it hath beene shewed) hee may learne, that it is nothing else, but to cast himselfe vpon Christ to bee iustified, and saued by him.

The use of the worde being (as hath beene said) so diuerse, in what sense shall we take it, in this text? That we shall knowe, by vnderstanding, what it was, that *Iohn* laboured to perswade men to, by his preaching. For wee haue learned, that his witness bearing, was Teaching: and wee see heere, that the ende of his teaching was, *Beleefer*, that all men might beleene. What was this beleeing? Only an assenting to the truth of that, which they heard *Iohn* deliuer? If that had beene all, surely hee would neuer haue taken so much paines, and spent so much time, in exhorting all men, to consider their owne estate, and in convincing them of sinne, that they might finde, in what neede they stood of deliuerance by the *Messiah*. But that I may make as short, as I can, wee may fetch the answer to this doubt from the *Apostle Paul*: who thus describes the office, and doctrine of *Iohn the Baptist*. *Iohn* verely baptized with the baptisme of repentance. (saith the *Apostle*) saying vnto the people, that they should beleene in him which should come after him, that is, in Christ Iesus. So then, whereas our *Euangelist* tells vs, that the ende of *Iohns* coming was, that all men shoulde beleene, hee giues vs to vnderstand, that hee taught men the mystery of redemption by Christ (though not so distinctly as it was afterwarde deliuered) with a purpose, and desire, that they shoulde take our Sauiour **C H R I S T** for the *Messiah*, and rest vpon him, that their sinnes might bee taken away. Beholde (saith hee) the lambe of God

A. 19. 4.

that

Sermon 6. vpon Iohn,

Mark. 16. 16.

Ioh. 9. 35.

that taketh away the sin of the world. It is true, that *beleeu*ing properly signifieth no more, but giuing credit, or assenting to the truth; but seeing wee finde the ende of *Iohns* preaching to reach farder then so, wee must needs hold that the other degrees of *beleeu*ing are implied in this one and first step to faith, *by which we are iustified*. The like we are to conceiue of the word, wherefoeuer in the new Testament wee finde that ascribed to *beleeu*ing, which cannot be attain'd to, but by faith in Christ. I wil indeaueor to make this plaine by an example or two. *He that beleeueth, & is baptized, shall be saued*. What is meant here, by *beleeu*ing? Nothing, but assenting to that, which the Apostles taught, in regard of the truth thereof? But that cannot bring saluation to any man; which is not to be obtain'd, without resting vpon Christ for iustification. Therefore to *beleue*, in that text of *Mark*, is as much as, to *beleue* in Christ, or to rely vpon Christ for saluation. Dost thou *beleue* in the Sonne of God? saith our Sauour to the man, whome hee had before restored to his sight. *He answered and said, Who is hee Lord, that I may beleue in him? And Iesus said, Both thou hast seene him & he it is that talketh with thee. Then he said Lord I beleue*. What did he *beleue*? That Christ was the Son of God, Was that all? Our Sauour asked him, if hee did *beleue* in the Sonne of God. Had it beene sufficient for him to professe, that he *beleued* him to be the Sonne of God? No sure. But it behoued him for the answering of the question, to affirme that he *beleued* in him. It is needlesse to heape vp any more examples; These fewe may serue to teach vs, that *beleeu*ing is sometimes put, for *beleeu*ing in Christ. If it please you to take a view of other places of the same kind, I doubt not, but you will bee confirmed in the truth of this obseruation.

The ende then of *Iohns* bearing witnesse was, that all men through him might *beleue* in Iesus Christ to saluation. There is yet an other doubt, who it is, that the Euange-

Chapter 1. verse 6.7. 8.

list meanes by *Him, through him*. Through whome? For the word in the Greeke may agree either to *Iohn* the witnesse, or to the light, whereof hee beares witnesse: though in our English there is a plaine difference; because if we would haue it vnderstood of *Iohn*, wee must translate the word, as we do, *Him*: but if we referre it to the light, we must say *It, that all men by it might beleeue*. Let vs see now to whether of the 2 the worde must belong. By light (as it is apparant) our Sauour Christ is signified: so that if we vnderstand it of the light, the meaning is, that all men should beleeue by Christ. But this is a strange kind of speech, without al warrant of example from the Scripture, concerning him. To beleeue Christ, To beleeue in or on Christ, are vsuall, and ordinary: but to beleeue by Christ, is a phrase with which the Scripture is not acquainted. And whereas some men would defend the applying of this to the light, by expounding it, *that men through Christ, might beleeue in God*; they affirme that of Chr. which the Scripture neuer speaketh of him. Where is it said of him, that he taught men to beleeue in God? Once in this Gospell, hee mentions beleeuing in God; but as a thing, to which they needed no instruction of his; because they did already performe that duty. *Ye beleeue in God* (saith hee) *Beleeue also in mee*: I deny not, that the Iewes needed to be taught by our Sauour, how they ought to beleeue in God; but I canot see why we should imagin, that the Euangelist woulde, in this place, speake of such a point, as he no where toucheth, in any other part of his Gospell. It is best therefore to translate, as we read it; and to vnderstand it, not of Christ, but of *Iohn*: who was sent to beare witnesse of the light, to assure the Iewes, that Iesus was he, by whom they were to receiue life, and light; that they being thus instructed, and perswaded by him, might beleeue in Christ, to the obtaining of euerlasting life: and this was the ende of *Iohns* ministry.

Ioh. 14. 1.

Sermon 6. vpon Iohn,

For the farder commédation wherof, some alleage the generality of it, that it belonged to all, Iewes, & Gentils, one, and other, without exception, as the words (they say) manifestly proue; *that all men through him might beleeue*. It is not my desire, nor purpose, to speak any thing, that may darken the glory of so honorable a calling, as *Iohns* was: as it might, and (I hope) did appeare, when I handled the point of his witnes-bearing. But But I am now to seeke out the meaning of that, which our Euangelist heere reporteth, not to apply my selfe to set forth the largenesse of *Iohns* commission, or the excellency of his office. The question is, how far these wordes, *All men*, are to be stretcht, according to the true intent, and meaning of the Euangelist. What needs any question of this matter? saith one. The Euangelist hath spoken plaine enough. Let the wordes haue their full course, and restraîne not that to some, which is imparted to all. If the like speeches were alwaies in Scripture of as large extent, in the holy Ghosts meaning, as they are in their owne nature; there might be no question made, but that in this place they were so to be taken. But who is ignorant, that often times in Scripture, the generall sense of the worde must bee limited to some particulars? For example, in this very case, concerning the ministry of *Iohn*; Saint *Mathew* saith, *That, All Iudea, and all the Region about Iordan went out to him: VVho is so vnreasonable, as to expound this All, of all men, woemen, and children? Yea who dare avouch it of all men, or precisely of the greater part? The holy Ghost followeth the ordinary custome of mens daily speech, who, to signifie a great number, are wont to say All. Such is that common phrase, All men, or all the world knowes it. And of the same kind is that in the Gospell, though not so large; All holde Iohn as a Prophet, and yet there might be many, that perhaps had scarcely heard of him: but (generally) hee was taken to*

Mat 3 5.

Mat. 21. 26.

be

Chapter 1. verse 6. 7. 8.

be a Prophet.

Shall I alleage a stranger kind of speech, for prooffe of that, I haue affirmed? *As in Adam all men dy; So in Christ shall all bee made alieue.* Here is the very same word twice vsed, and yet diuersly. *All*, in the first part of the verse, signifies every man, woman, and child, that came from *Adam* by naturall propagation. But in the later part it is restrained to certaine men, as the next verse makes it plaine: *But every man in his order: The first frutes is Christs, afterward they that are Christs.* Those *All* are no more, but such, as are Christs. For none, but they, are made alieue in *Christ*; that is, as members of his body, whereof he is the head. If you presse mee with the opposition betwixt *Adam*, and *Christ*, to conclude from thence, that *All* must bee as generall in the later clause, as in the former; first we haue heard the Apostles limitation, *They, that are Christs*: Secondly, consider the similitude of the first frutes, which sanctifie none, but their owne lumpe: and the wicked are not one lumpe with *Christ*; no more, then they are part of his body. Lastly, conceiue also the reason of this diuersity, and the opposition will stand, for all this restraint. *In Adam all men dy*: simply all men, not one excepted, of any age, sex, or condition. Why so? Because every man, woman, and child was in *Adam*, when hee sinned, and is naturally descended from *Adam*. Shall all men in like sort be made alieue in *Christ*? Not simply all; because all are not Christs, as all were *Adams*; yet is there a fit comparison of contraries. For as all *Adams* dy in *Adam*; So all *Christs* liue in *Christ*.

Seeing it is so cleere, that the word *All*, neither must, nor may alwaies be extended to the vttermost of the proper signification thereof, I trust no man wil rashly condemne me, If I make inquiry, whether it be so generall, in this place, or no, V Would you knowe why I

1. Cor. 15. 22.

Verse. 23.

Sermon 6. vpon Iohn,

Luk. 3. 3.

Isai. 40. 1. 2. 3

Luk. 1. 80.

Mal. 3. 1.

Mal. 4. 5. 6.

Luk. 1. 16.

doubt? You haue heard the generall reason thereof; I will come to some particulars. First there is no remedy, but it must be somewhat restrained, because there were many thousands, in the worlde, that could not possibly come to any knowledge of *Iohn*, or his testimony. Yea I may truly, and therefore boldly say, that the hundredth part of men liuing, when *Iohn* preached, could not by any ordinary meanes, so much as haue the least inkling of any such matter. The time of his ministry exceeded not the compasse of 3 yeeres; he trauailed not as the Apostles did afterward, from Country to Country, but kept himselfe within the bounds of the lande, that God bestowed vpon the Iewes, and there only imployed himself. How then should al mē in the world take knowledge of his doctrine? And how straungely did hee carry himselfe, in the discharge of his duty, if being sent to al men, wheresoeuer, he kept continually in the Country, where hee was borne, and bred? Secondly, the prophecies concerning *Iohn*, are peculiar to the Iews, and no mention in them of any other people.

Comfort yee my people; Speake comfortably to Ierusalem. A voice crieth in the wildernesse. There was his ordinary aboade, till the time came (saith Saint Luke) that hee should shewe himselfe to Israell. To whome dooth Malachy prophecy of his comming, but only to the Iewes, without any mention of the Gentiles; which yet is not omitted, where that, which is prophesied of, belongs vnto them? Behold I will send you the Prophet Eliah &c. And he shall turne the hearts of the Fathers to the children. Of what fathers, to what children? Is it not manifest, that this is proper to the Iewes? Many of the children of Israell (saith the Angel to Zachary) shall he turne to their Lord God. And hee confirmes his speech by that testimony of Malachy. Can you shew mee the like warrant or any at all, concerning his conuerting of the Gentiles? I doe not say, that there was neuer a one of the

Chapter I. verse 6.7.8

heathen, profelyte, or other, that had the vse, and benefit of the Baptists ministry; but this was extraordinary, & by an especial mercy of God to those men, not by the generall intendment of the Lorde to all the Gentiles. Thirdly we must remember, that the ministry of Christ himselfe, was confined to the land of Iury, and not suffered to be common to all the world. Therefore is hee called the minister of the circumcision; & his office therein describ'd; *for the truth of God to confirme the promise to the fathers*. And accordingly he professed, that hee was not sent, but to the lost sheepe of the house of Israel. Not as if the benefit of his mediation, and redemption, were not common to the Iewes, and Gentiles; but for that his ministrie, in his owne person, was appointed only for the Israelits howsoever some one of the heathen, heere and there, might lay hold on him, to saluation, being conuerted by his preaching. *John* then, who was to prepare the way for the *Messiahs* person, had his commission accordingly, not for all the worlde, but for the Iewes only.

Rom 15.8.

Mat. 15.24.

I might add many other proofs to the same purpose, but these few are sufficient; both to shewe their misvnderstanding of this place, who would build the doctrine of vniuersall grace vpon it, and to direct vs, to the true meaning of the holy Ghost therein. For the matter it selfe, whether God haue made no difference, touching election to everlasting life, betwixt one man, and an other, but haue equally ordained all men therevnto or no, I will not, nor may, vpon this occasion, dispute; only it was necessary for me, to put you in mind that no such doctrine can be gathered out of this place. The reason thereof is double; as well because the ministry of *John*, is not appointed by God for the instruction of euery particular man in the worlde: as also for that it is one thinge to say, God affoordes all men the meanes of saluation (supposing that to be true,

Sermon 6. vpon IOHN,

which I am out of doubt no man can prone) & another thing to affirme, that God intends the saluation of euery euery all man whatsoever. But of this enough for the present. It remains, that I deliuer the true meaning of these words, *All men*: which (as I haue prou'd) must bee particularly vnderstood of the Iewes. This being granted, there ariseth yet another question, whether vnder this *All*, euery one of the Iewes be comprised, or no. But me thinks this point should be out of questiō, because many of the Iewes, were at that time scattered abroad in diuers Countries, so that they could neither come to *Iohn*, to receiue the word, & baptisme by his ministry, nor could haue any such knowledge of that, he taught, as that by it, they might be brought to belieue in Iesus Christ for saluation.

Some men therefore haue thought it most fit to ty this generall word to all the elect, amongst the Iewes; as if the Euangelist had intēded to teach vs, that the end of *Iohns* sending was, that al those Iewes, whom God had ordained to euerlasting life, might belieue. And surely if it were the purpose of the holy Ghost, to reueal vnto vs the secret counsaile of God, concerning the saluation of some certaine men, there can be no doubt, but the elect only are signified. But this (giue me leaue to speake plainly) what I think, without preiudice to any mans indgemēt seems to me; not so agreeable to the Euāgelists purpose, as to make the end of *Iohns* witness-bearing, as general, as reasonably we may. For it is somewhat liable to exception, in the opinion of al men, that shal read, or heare this point, to affirme, that the Lord would haue so publicke a ministry restrained to some few; if he had bard al men, saue some few, from beleeuing. Wherefore I had rather take it as indefinitely spokē without respect of these or those men, that mē might beleeue; yet stil with restraint to the Iewes. Which in the originall may more easily bee done, because, the word *men* being not exprest, we may

Chapter 1. verse 6. 7. 8.

reasonably vnderstand in place of it the Iewes. That all might beleue: namely that all the Iewes, to whom only he was sent, might beleue. And so may we also very well, and fitly translate it, leauing out *men*.

What then? How shall we vnderstand the place? First we must expound it of none, but the Iewes; because to them only *Iohn* was sent. Secondly, we must know, that it concernes them all without exception, one & other. Thirdly, let vs remember, that heere is no thought of Gods secret election, but the ende of the ministry of *Iohn* propounded. The meaning then is this, that God sent *Iohn* to beare witnesse, that *Iesus* was the light, to the end that all, to whom he was sent, might acknowledge the *Messiah* and rest vpon him for saluation. What? Every one of the Iewes? I. Every one, none excepted. As concerning the preaching of *Iohn*; had he any commission from God, to deny any man his helpe, in teaching, and baptising? Had any man charge from God, not to heare, or not to be baptised? Did the Lord withhold any man from beleueing, or coming to baptisme? Did hee put a mislike of *Iohn*, and his ministry into any mans hart? Did he nourish any such conceit, or incline any man to the retaining of it? It is true indeed, that *Iohn* was to execute his office only in Iewry, and not to seeke out the Iewes in the seuerall Countries, where they were dispersed. But this doth not proue, that his ministry therefore belonged not to them. There was great reason why he should abide in those parts. There was our Sauiour to bee borne; there to bee baptised by him; there to be shewne to the people. That was the lande, in which the people, to whom *Iohn* was sent, had their ordinary, and proper dwelling. And though many were dispersed here, and there, yet this was the generall rendez-vous, to which all were to resort, for the worship of God, & the expectatiō of the *Messiah*. If their worldly affairs, & occasions held them in other places, that they came not to heare *Iohn* preach, yet

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was Iohns ministry, in respect of the common end thereof, as free for them, as for any other of the Iews whatsoever, that they might haue beleueed.

And shall any of them, that haue perisht, through their own default, or shal any Proctor for them open his mouth, to blame the iustice, or deny the mercy of God, in prouiding for their saluation? What dost thou climbing vp to heauen, and prying into the hidden counsaile of God, to accuse him, or excuse them? *Iohn was sent to beare witnesse, that all men might beleue.* Did he not accordingly, shew himselfe to all, that would see him? Did he forbid, or discourage any man from hearing? If at any time he seem'd to driue men, from him, it was to driue them to Christ. I graunt, he was meane in his apparell, homely in his diet, solitary in his conuersation, sharpe in his reproofes. But he was faithfull, and painefull in his ministry. Though hee rebuked many, that came to his baptism; yet he refused none, that confest their sinnes. It was not his purpose to withhold baptism from any man; but to prepare all men, that they might bee fit receiuers of it. But what spend I time, in defending of *Iohn*? These mens quarrell is not to him, but to God. Alas poore wretches! Whome do they prouoke? How will they be able to maintaine their quarrell? Nay rather: *O desperat miscreants! O prophane blasphemers!* Was God in fault, that they beleue'd not? Did he not promise them often, that the *Messiah* shoulde come? Did he not send his Angel, euen *Gabriell*, to foretell the precise time of his comming? Did hee not prouide, that *Iohn* should preach vnto them, *That hee might turne the hearts of the fathers to the children, and the hearts of the children to the fathers, least he should come, and smite the earth with cursing?* And, as if all this had beene a small matter, did hee not take order, that his promises should be left in writing, to the ende that all men might know them? Where was the fault now, that these things were

Mal. 4. 6.

not

Chapter 1. verse. 6.7.8.

not knowne, and beleueed? Many of them could not read these prophecies. But God had made euerie one of them capable of skill to read. If their parents neglected the meanes, or if themselves regarded not the knowledge, shall God beare the blame of their sinne, and folly? Will you except against the hardnesse of the points, as they are deliuered, in the prophecies of the olde Testament? Nay, rather condemne the hardnesse of their hearts, that would not vnderstand that, which (as for those times) was plainly, and manifestly taught.

There was none so simple, or ignorant amongst them, but he had heard of the Messiah. None almost so carelesse, but lookt for his comming. None so desperate, but hoped for some good by his comming. Why then did they refuse him? Refuse him said I? Nay; why did they denie him, disgrace him, hate him, persecute him, murder him? Because they knewe him not. Did they not know him? But they might haue done, if they had beleueed *Moses*, and the rest of the Prophets, that testified of him. But let all them goe. Admitte they had giuen no tokens, by which the Messiah, when hee should come, might be knowne. I will vrge none, but *Iohn Baptists* testimony; or rather I will not vrge it, but name it. *Iohn* is sent to them, as it is generally knowne amongst them, after an extraordinarie manner; his father, and mother being very olde, and she all her life time time verie barren. An Angell brings his father a message from God, that his wife should conceiue, and appoints him to call the child *Iohn*. The father makes doubt of this promise, is threatned, and stricken with dumbnesse thereupon; which (according to the Angels threatning) continues, till the child be born. The eight day after, when hee is to bee circumcised, the mother names him *Iohn*: the kindred except against it, because none of their Auncestors, or stocke haue beene so called. His fathers opinion is required. Hee makes

Ioh. 5. 46.

signes

Sermon 6. vpon I O H N,

signes for a payre of writing Tables, and confirmes his wiues direction, by his consent thus written, *His name is Iohn*. Presently hereupon, *his mouth is opened, and his tongue loosed*; and by the spirit of prophecy, hee breakes out into a psalme of prayse, and thanksgiuing to God. These things are noysed all about those parts, and there is great muttering among the people, with wonder at the child, what manner of man hee will prooue. To increase this admiration, the course of this childes life is yet more extraordinarie; hee withdrawes himself from the company of men, and liues in the wildernesse, many yeares together: at the last, about the thirtieth yeare of his age, as it were, vpon a sodayne, *He comes into all the Coasts about Iordan, preaching the baptisme of repentance for the remission of sins*. In a short time, his fame growes so great, that the Rulers of the Iewes, are halfe of opinion that he is the Messiah; yea there wanted nothing, but his owne word, to make him be so acknowledged. Hee clears it, and sayes plainely, *I am not the Christ*. No many dayes after this message, euen the next day, while these thinges were fresh in memorie, hee tells them directly that Iesus, whome also hee shewes them being now present with him, is the Messiah, after whom they inquire.

Consider now I beseech you, a little, the strange, and wilfull blindnesse of this people. *Iohn the Baptist* was a man, in that credit, and fauour with them, that hee might haue beene taken for the Messiah, if hee would haue taken the office vpon him. Hee tels them, he is not the man; he assures them vpon his reputation, that Iesus is hee: to whome hee doth so much submitte himselfe that hee holdes not himselfe worthy to vntie his shooe. Tell mee now, and speake boldly, so thou wilt speake reasonably, whosoever thou art, what canst thou saye against the Lorde in this case? Deuise a more likely meanes, if thou canst, to perswade

them

Chapter 1. verse. 6.7.8.

them by. Doth *Iohn* want authoritie, to moue them?

All men held Iohn for a Prophet. Lackes hee credite with them, or fauour? The Scribes, and Pharises durst not so much as denie, that his ministerie was from God, for feare of the people. Perhappes his austeritie in his priuate carriage, and publike preaching, made them growe into some mislike of him. Nothinglesse. They flockt after him by heapes. But they might suspect, that it was a sette match, betwixt Christ, and him, for the aduantage of them both. They were perswaded of his sinceritie, they hearde his profession, that hee knew not him, to bee the Messiah, but by the signe, that God himselfe had giuen him: They had seene the education of them both, in diuers places, and courses of life. What should I say? I am euen amazed to thinke vpon so rare, and incredible, shall I call it, ignorance, or obstinaeie? Let me repeat the matter in a word or two, that you may be Iudges, whether I haue cause to be astonied, or no. A people liuing vpon the hope of the Messiah, seating their happinesse in deliuerance by him, hearkning, prying, gaping after his coming (hauing him shewed to them, by one, whom they iustly admired for his parts and graces, as a man indeed sent from God) like weywarde children, reiect that, when it is offered them, which before they cryed for. Who can giue mee the reason of this refusall? But what speake I of reason, in a matter so vnreasonable? who can tell mee, what pretence, or colour they had for it?

Shall wee conferre with some of them, about the point? I would faine heare what they canne say for themselues. If *Iohn* say true, why do you not belecue him? If hee deliuer that, which is false, why doe yee not reprove him? Either leaue following him, if hee teach vntruths: or if yee will needes follow him, giue credite to that, he speakes.

Sermon 6. vpon I O H N,

Is his report of Iesus vntrue? Then why doe you wonder at him, as a Prophet sent from heaven? Dooth hee vtter that hee knowes not? How is hee woorth the hearing? Dooth he speake contrarie to his knowledge? Hee is to bee hated, not hearkned to. How vnciuill are you (to speake as sparingly as I can) who suspect his faithfulness, whome you neuer founde in any fault? How irreligious are you that condemne him of errour, whome God sent immediatly, for your instruction? Bethinke your selues in time, whome you refuse, and despise. Through *Iohns* sides you strike at God himself. Of him, *Iohn* receiued his commission. From him hee had instruction, what to teach you. By him hee was directed in teaching.

In other points you acknowledge it, to his singular commendation. Why not in this too, which was the maine ende of his Embassage? At the least bee not so vnthankfull, iniurious, blasphemous, as not to acknowledge that *Iohn* was sent to beare witness, that yee might all beleue.

I haue beene longer in this discourse, then I purposed: yet it repents me not; because I doubt not, but you all perceiue, that those things, which I haue handled, touching the Iewes, may concern vs also, as wel as the. For although I perswade my selfe, that these *All* (as I haue sayd) are the Iewes onely: yet I make no question, but it was the good pleasure of God, that wee also should bee helped forward to beleefe, by the Euangelists recording this office, and testimony of *Iohn*. His bearing witness did properly informe them, that heard it: but the knowledge of his extraordinary sending, birth, education, conuersation, preaching, and baptizing, may, and must confirme the faith of all vs, that dayly heare of it. Ignorance in the nature of the Messias office, proud conceipt of their owne goodnesse, & doating vpon worldly pleasures, and preferments, were

great

Chapter 1. verse 6.7.8.

great causes of their infidelitie. If wee be blinded with such conceites, and drowned in such gulfes, we shal not see, nor come to Christ for saluation. But wee are better instructed in the redemption, which is wrought by the Messiah, and looke not for any temporall kingdome by him. Therefore wee cannot choose, but discern (that which the Iewes would not see) that Iesus is hee, by whome the sinne of the worlde is taken away. Onely let mee giue warning, that (seeing God affords vs the Gospell, that wee might belecue) no man be so wicked, or desperat, as to except against the mercy of God, or his owne saluation, vpon pretence of I know not what conceite, erroneously grounded on the eternall decree of predestination. It is enough (for the present) to name it; I will say more of it hereafter (if it please God) vpon euerie iust occasion.

In the meane while, let vs proceede with that, which followes. *Hee was not the light, but was sent to beare witnes of the light.* Where the Euangelist describes the office of *Iohn*, by denying that, which is contrarie vnto it, and repeating the substance of it. He denies him to be the light, he tels vs againe, that *hee was sent to beare witnessse of the light.* This later point hath beene expounded, and enlarged. If the time, which is almost past, will giue mee leaue, perhappes a word or two shall be added. In the handling of the former, I will speak shortly to these two points; that *Iohn* is not the light: why our Euangelist addes this caution, in the describing of his ministry. For I holde it altogether needlesse, to shew that *Iohn* is hee, of whom this *being the light* is denied. There is no man, but vpon the reading of the text, discerns as much. Neither is it greatly needful, to inquire in what sense *Iohn* is denied to bee the light, seeing our Saviour professeth of him, that *Hee was a burning and shining Candle.* A Candle may bee without light; and a burning Candle may giue very little light, that it shal be very hardly

Ver. 8.

Ioh. 5.35.

per-

Sermon 6. upon Iohn,

Cyrillus in Ioa.
lib. 1. cap.

Mat. 5. 14.

Ioh. 1. 20.

Ver. 21.

Ver. 23.
Iſay. 40. 3.

Luk. 3. 16.

perceiued, but a shining candle is light indeed. It may bee whelmed vnder a buſhiell, and ſo hid, not from ſhining, but from being ſeene to ſhine; but *Iohn* ſpred his light round about, that as it followes in the ſame place, *the Iewes (for a ſeaſon) would haue reioyced in it.* But this doubt is eaſily ſatiſfied. *Iohn was a light*: but not *the light*. What is a Candle to the Sunne? But the difference was greater, and of another kinde. The light ſhineth of it ſelfe by nature, as the Sunne dooth. A light is like the Moone, which ſhineth indeede, but by a borrowed brightneſſe receiued from the Sunne, which is the fountaine, from whence all that light ſtreames. So was the Baptiſt a light; ſo were the Apoſtles the light of the worlde. Not ſhining of themſelues, but deliuering abroad, as a glaſſe doth from the Sunne by reflection, the light, which Chriſt the true light powred vpon, and into them, for the inlightning of others.

Now, that *Iohn* was not the light, himſelfe continually not confeſſed onely, but proteſſed. The rulers of the Iewes were ready to haue accepted him for the Meſſiah; and to that purpoſe, they ſent Priests, and Leuites, which by their ſecte alſo were Pharifees, to make offer to him of that honour; but *Hee* (ſayeth our Euangelist.) *confeſſed and denied not, and ſayde plainly, I am not the Chriſt.* And when they preſt him farther, as if they would haue perſwaded him, that hee did but denie it for modeſtie, hee tolde them, *He was the voyce, that Iſay propheci- ed of, crying in the wilderneſſe, that the way of the Lord might be made ſtraight.* And as for his baptiſme, which as the Pharifees truly taught, and vrged, ſhewed him to bee ſome extraordinary man, hee wiled them to conſider, that hee baptized but with water, whereas the Meſſiah ſhould baptiſe them with *the holy Ghoſt, and with fire.* Yea, ſo farre doth hee worthily, and truly abaſe himſelfe, in compariſon

Chapter 1. verse 6. 7. 8.

of Christ, that he assures them, *he is not worthy to vntie his shoelatchet, or to carrie his shoes after him.* And this hee spake not once onely, but as oft as any iust occasion was offred, appealing to his Disciples knowledge, that they could beare him witnes of his protestation against the Iewes offer, to take him for Christ. Therefore did he not only patiently beare the departure of his followers, to Christ, but also exhorted them to goe, and sent them to him. Yet all this would not moue the Iewes (O men of vncircumcised hearts, and eares!) to acknowledge the Messiah, though they thought so reuerently and highly of *Iohn*.

Therefore, that I may come to the second point, it was necessary for our Euangelist, after the descriptiō of *Iohn* Baptist, and his office, to adde this prouiso, that as great as he was, yet no man should take him for *the light*. The Iewes (as we know) were strongly cōceited of the matter: & that, which the Euangelist saith here of *Iohn*, may seeme to nourish and strengthen that conceit. For it fals out often times, that he, whose witnes must procure credit to another man, is greater thē the party, that stands in need of his testimony. Therefore our Sauior tels the Iewes that he regarded not the deposition of *Iohn*, nor of any man, as if it had beene needfull for him. But because they had so high an opinion of *Iohn*, therefore he was contēted for their sakes, to vse his testimony, that they might beleue. Besides, it serues to set out the worth, and excellencie of our Sauour, to the Iewes, that *Iohn*, of whom they were so well perswaded, for his greatness, and holines, was but darknes, if he were seuered from Christ, or compared with him. *He was not the light.*

Yet, let no man conceiue of *Iohn*, but as of a worthy instrument, to bring the Iewes to faith in Christ; and as of a holy, and admirable person: whose whole cariage was such, that hee might haue beene taken for the Messiah himselfe; as no ordinarie man possibly could bee,

espe-

Ioh. 1. 27.

Mat. 3. 11.

Ioh. 3. 28.

Luk. 7. 19.

Mat. 11. 2.

Chrysost. in
Ioa. hom. 4.

Ioh. 5. 34.

Sermon 6. vpon IOHN,

Luk. 3. 15.

Ioh. 1. 19.

especially of the learned, and wise, among the Iewes. *The people waited* (sayeth Saint Luke) *and all men mused in their hearts, of Iohn, if hee were not the Christ: Inso-* much, *that Priests and Leuites were sent from the Rulers to knowe, if he were not so.* Our Euangelist therefore hauing (as it was necessarie for him) denied him to be the light, repeats that which he had formerly deliuered, touching his office, which was to beare witnesse of the light. An office of no mean dignity or vse, to be imploied by God in shewing of the Messiah, that al might belecue. We are euerie one of vs readie I doubt not, to cry out with open mouth against the infidelitie, & obstinacy of the Iewes, who would not bee brought to faith by so excellent a ministry. Let vs take heede, that wee condemne not our selues in that, for which wee reprocue them. *Iohn* shewed them Christ, but in his beginning onely, before he had made any proof of his diuine power, in teaching, and working miracles. We haue the knowledge of all those wonders, and the distinct vnderstanding of the nature, and course of his mediatorship. Wee haue beene made acquainted with his sufferings for our sin, his triumphant resurrection, and glorious ascension. And shal we neglect so many, and so worthy points? Nay rather, let vs stirre vp our selues both to learne, and belecue, that wee may attaine to the ende of our faith, the saluation of our soules, through our Lord and Saviour Iesus Christ: to whome
with &c.



THE SEVENTH SER- mon, vpon the first Chapter of I O H N.

Verse 9. 10. 11.

*That was the true light, that enlightens every
man, &c.*



He conception, and birth of *John* the Baptist were very extraordinarie, and strange; his father, and mother being growne olde, shee all her life time, barren. And least these circumstances should not worke with the people, an Angell, was sent from God to *Zacharias*, to give him knowledge of these things before hand. *Hee beleues not*: and thereupon is stricken dumbe, till the time of circumcising the childe came; when his speech is restored to him againe: and he, inspired by the holy Ghost, prophecyeth both of his owne sonne, and the Messiah. But what stand I reciting all the particulars? These matters together

Sermon 7. upon I O H N,

with the Conuersation, Doctrine, and Baptisme of *Iohn* drawe the Iewes into an admiration of him; and not into an admiration onely, but into a strong conceite, that hee should be the Christ, the deliuerer, for whom they lookt. Neither were the common sort onely of this opinion, but the Rulers themselves were drawne to the like perswasion; in so much that they sent Priests and Levites to inquire whether he were the Messiah, or no. These things considered, it was not without cause, that our Euangelist directly affirmes *He was not the light*, but had an vnder office; *To beare witness of the light*. Who then was the light? Euen he, of whom hee spake so much before; and to the description of whom, by way of farther amplification, he returnes saying; *That was the true light*.

This amplification is continued to the 14. ver: and may thus reasonably be applied to the former points deliuered concerning *the Word*. In the 5. ver. the creation of all things by him was affirmed: In the which it is said, that *Hee was in the world, & the world was made by him*. The fourth teacheth vs that *he was the light of men*. To that, the ninth answereth, *That was the true light, which inlighteneth euerie man, that cometh into the world*. And whereas the first verse tells vs, that the light shineth in darkness; the tenth speaketh of his being in the world, and the eleuenth of his coming to his owne. The successe is alike in both places; *The darknesse comprehended it not*, verse 5. *The world knew him not*, verse 10. *His owne receiued him not*, verse 11. Thus hath our Euangelist laboured to set out to all men, the bounty of the Lord, in sending so glorious a light, to shine in the midst of darkness; and the vnkindnes, and blindnes of men, that refuse to bee inlightened. For the distribution of these 5. verses by themselves, we must obserue, first, that the Euangelist proceedes to describe the light, Verse 9. Then he sheweth the actions thereof, in the later part of the same verse. & the other 4. In the description, the title

Chapter 1. verse 9.10.11.

True is added to the light. The actions of the light, are set downe in generall, *It lighteneth every man, that cometh into the world:* And the manner of the enlightening followes. Where wee consider, how the light offers it selfe. *Hee was in the world; Hee came to his owne.* How is hee entertained; *The world knew him not. His owne receiued him not.* In particular, the benefit that comes by the light is declared, verse 12.13.

Let vs come now to expound the verses seuerally: and in the 9. wee are first to inquire of the translation, then of the distribution thereof: Secondly, of the Euangelists meaning, and the doctrine it selfe. The translation in the former words, *That was the light*, hath two doubts; How wee must supply that, which in the originall is not exprest: How the articles therein vsed are to bee translated. The Greeke hath no more set downe but *was a light*: The question is, what is heere to be vnderstood, to make the sentence perfect. One of these two things must needs bee intended by the Euangelist; either hee doth affirme, that there was a true light, though *Iohn* was not the light, or els hee shewes vs, which was the true light. If the former please vs, then wee must supply that which wants in this sort, *There was a true light*. But this may well seeme needeles; because both the Euangelist, had auoucht as much before, *That life was the light of men*: and if there had bin no light, or the matter had bin in question, whether there were any light or no, it had bin in vaine for him to haue said, that *Iohn was not the light*. For that speech presupposeth, that *There was a light*, though *Iohn* were not he. It is therefore more likely, or rather certaine, that the holy Ghost intends to shew vs who was the light.

In this point, our Popish *Rhemists* agree with vs, howsoever according to their custome, they will needs differ from vs, as far as they can, in translation. Let vs heare

Sermon 7. upon IOHN,

their conceit in translating. *It was the true light.* Why *It*? For neither the originall Greeke, which is the authentick record, nor the vulgar Latin, which they professe to follow, hath any more *It*, then *there*. They had our translation before their face, *That was the true light*, when they deuised, how they might disagree from vs in words at the least, if not in matter. At last out comes this new nothing. *It was the light.* What is this same *It*? Who knowes not, that in plaine English, this worde *It* doth not so fitly, or fully expresse, which was the true light, as *that* doth? Let me shew you that I say, by particular applying it to the matter, wee haue in hand. It is agreed vpon, that in the former verse the Euangelist tells vs, *Iohn was not the light, but was sent to beare witnesse of the light.* Which then, or who was the light? *It was the light*, say our Rhemists: who can ghesse almost what they meane? If hee had bin describing of the light, and had affirmed it to bee such, or such, then might this fitly haue bin brought in; *It was the true light.* But nothing beeing in that sort spoken of it, in this part of the Euangelists discourse; surely it was not fit, to giue vs knowledge of his true meaning, in this place.

This will better appeare by comparing our translation with this affectation of theirs. *That* (say wee) *was the true light.* Would you know which *that*? That light, of which *Iohn* was sent to beare witnes, was the true light. Who doth not easily conceiue this? Shall wee translate as our English Papists doe; *It was the true light*? Expresse that you say, like a Grammarian. Must you not be driuen to this, *It light, of which Iohn, &c.* Make the best of it you possibly can, and you must bee forced to expound *It*, by *That light.* *It was*, that is, *That light was.* See, see, whither a contentious desire of dissenting from vs, hath drawne you as it were by the neck, against learning, and common sense. You will say perhaps; *It is a*

Chapter I. verse 9. 10. 11.

small matter, about which I make this adoe against them. Bee it so. And yet I discern not, how it should bee counted a thing of small importance, to make the word of God without any good sense, by a false translation. But let it bee as small a matter as you will. What is it to affect, and seeke out such a manner of translating, where the truth is manifest vnto them, and wilfully reiected by them? It will not serue the turne to say, as some Papists doe without conscience, or ciuill equitie; It is the translation or exposition of Heretikes; therefore I will not like it; as if the men, and not the matter were to be regarded. I must needs confesse, that when I first lookt vpon this *Elephants* calfe, that was so long a breeding, I wondred in my selfe, what so strange a shape should portend. But when I had taken a little better view of it, I perceiued the crafty purpose of the damme in so monstrous a birth. It is a principle in Poperie, that *the Scriptures* are not to bee read of the common Lay people, as they call them. This being ouerthrowne by the force of the truth in the Gospell, when they saw there was no remedy, but they must of necessitie affoord their poore seduced followers some translation of the Bible, they thought, they would so handle the matter, that they should bee little the better for it. Therefore haue they so translated the new Testament, as *Aristotle* is said to haue set out some of his bookes, as if hee had not set them out at all: Because they were so hard to bee vnderstood of any, but his owne Schollers. Yet his dealing was farre honest, then these mens, who haue laboured for nothing more, then to make such a translation, as for the hardness, and vnpleasantness thereof, might driue all men from the reading and studying of it. If this censure seeme vncharitable, or vnciuill to any man, let mee intreate him to suspend his iudgement, till he haue scene what I can, and will, if it please God, discover in the exposi-

Maldon in Ioa.
I. I

Arist in epist.
ad Alex.

Sermon 7. upon I O H N,

tion of this Gospell, touching their course in translating.

Wee vnderstand what supply is to be made by the expressing of that, which in the Originall might be concealed better, then in our English. Now to the Articles: Which are two, or rather, one twice repeated. For the Text lies thus; *The light, the true.* It is indeed very certaine; that the vse of Articles in the Greek is very vncertaine; as I shewed at the first verse. Yet haue wee two reasons, why wee shoulde looke for some especiall signification of it, in this place. First wee see, that in the next verse before, it is of necessar^e vse. *Hee was not the light.* Take away the Article, and reade it thus; *Hee was not light, or a light.* This were to affirme a direct vnt^ruth, contrarie to the Scriptures. For *Iohn* (as our Sauour himselfe hath testified of him) was a burning and a shining candle. Therefore must wee so conceiue the Euangelist, that hee denies him to haue bin *The light, not a light, or light.* Secondly, the doubling of the Article, and applying it both to the Substantiue *light*, and the Adiectiue *true* (whereas vsually it belongs onely to the former, in the nature of the tongue, and practise of the Scripture) notes vnto vs some thing more then ordinarie of that kinde, whereof there is speech. *This is that my Sonne, that beloned one.* If the Article had bin left out in the later word, any sonne might haue bin signified by that voice from heauen, for ought the words necessarily imported. But the repeating of it, ties it as it were to the Person of our Sauour Christ, who was the onely naturall sonne of God his father. And this is so much the more to be considered, because it is very rare in the Scripture to find examples of it. Well then; How shall wee translate it? *That was the light, the true light.* These words expresse the Euangelists sense to the full, & yet leaue the Greek text vnblemished, by putting the first, and last words in a dif-

ferent

Ioh. 5. 35.

Mat. 3. 17.
ὁ υἱὸς μὲν ὁ
ἀγαπῶντος

Chapter 1. verse 9. 10. 11.

ferent letter from the rest, as it is well obserued in our common translation, that euery man may know what is in the Originall, and what is added to set forth the holy Ghosts meaning, according to the proper- tie of the seuerall tongues, into which the *Hebrew*, and *Greeke* are turned, for the peoples vnderstan- ding.

But of the translation in this former part of the verse, enough: that, which I haue to say concerning the later part, I thinke best to reserue, till I haue spo- ken of the distribution of the whole, and come to the seuerall handling of that clause by it selfe. In seeking out the distribution, I doe not inquire, into how many parcels, or members, the matter of it is to bee diuided, which is commonly signified by that tearme *distribution*; but I am to search first, whether the whole verse be one proposition, or sentence: or els two. In the first verse, to make that I say, plaine, we had three seuerall propositions. 1. *The Worde was in the beginning*: 2. *the Worde was with G O D*: 3. *the Worde was G O D*: The second verse contained but one, *The same Worde was in the beginning with G O D*. For although there bee, at the least two diuers points in that sentence: (*The Worde was in the beginning; and the Worde was G O D*) yet they are comprised in one proposition. So are they also in this verse, which I now expound, *That was the true light; the light in- lighteneth euery man, that cometh into the world*. Yet per- haps these two make but one proposition in the Evan- gelists writing. If any man bee desirous to know, why I cast this doubt here, rather then in any of the former verses, all which in a manner haue more sen- tences then one; hee is to vnderstand, that none of them, afforded the like cause of doubting; euery one ha- uing the seuerall propositions so distinct, that they could not well bee tied altogether in one. But heere the

Sermon 7. upon I O H N,

case is otherwise, as you shall presently see. For those wordes in the later part, which haue a full sense in themselves, may notwithstanding reasonably seeme to belong to the former part, and to make vp *the Antecedent* or *Subiect* of the sentence: Beare with mee I pray you a little in these tearmes; I avoide them, all I can: and now I am forced to vse them, I will doe my best to make you vnderstand them. Every sentence, or proposition hath something as the ground, and matter, some other thing as an appurtenance to that; which is eyther affirmed, or denied of it. As in the first verse: *The Word* is the cheefe matter; that which is auought of the worde is, that *hee was G O D*. The worde therefore in that sentence is the Antecedent, or Subiect; *G O D* is the Consequent, Attribute or Predicate. Let me not trouble you too much with these words of *Arr*; but rather apply them as shortly as I can to the matter I haue in hand.

How this verse may well consist of two diuers sentences, and what they are, I signified before. Let mee shew now in what sort they may bee shut vp, both in one: which may thus be done. *That light which inlighteneth every man that commeth into the world, was the light, the true light.* The Antecedent or Subiect is *The light, which inlighteneth every man, &c.* Of this light it is affirmed, that *it was the true light*. Both the words will beare this disposing of the verse, and the sense will bee good, and fit; yea I may say more: The speech of the Euangelist may seeme, more perfect in it selfe, and to haue lesse neede of any supply, if wee so vnderstand it. For both the Greeke, and the English may conueniently, and easily bee conceiued, if wee so reade, and expound the verse, without the expresse adding of any oher worde, but *That*, in the English: The Greeke needes absolutely none at all. Yet I rather choole to diuide the verse into two distinct propositions; partly for

Chapter I. verse 9. 10. 11.

the consent of all interpreters of it, which I haue read; but especially, because being so diuided, it seemes to depend better vpon that, which went before. *That light of which Iohn came to beare witness was the true light: Which light also inlighteneth euery man, that cometh into the world.* If any man list to take it the other way, he may shew the agreement of it, with the former, in this sort. *Iohn was not the light: That light which inlighteneth euery man, &c. was the true light:* Now this light is CHRIST, as the Euangelist had said, verse 4. *That was the light of men.* But the other interpretation ioines somewhat more close to the later part of the verse going immediately before; *But was sent to beare witness of the light. That light was the true light, &c.* The verse then hath two seuerall propositions, or sentences, to be handled seuerally, each by it selfe. *That was the light, the true light.* First of the words what is meant by *True*: What the Article being doubled imports. Then of the Euangelists meaning, and the Doctrine of the place. Truth in the Scripture is commonly taken, as the nature of the worde requires for that which is contrary to falsehood. *Cast off lying (saith the Apostle) and let euery one speake truth to his neighbour.* Sometimes it is put for that, which is opposite to the shadowes of the Lawe. *The lawe was giuen by Moses, but grace, and truth came by IESVS CHRIST.* And this sense hath also warrant from the vse of the worde, in common speech; where the patterne, or a thing it selfe, that is imitated, or counterfetted is called the Truth. *The truth excelleth the imitation.* So the Lord is named *the true God: This is everlasting life to know thee, the only true God.* Some thinke that by this truth, or trueness, the light is signified to be such by nature, and of it selfe, not by grace, or participation. And so may the Lord be called *the true being*: because he is so naturally, and imparts to all things such being, as they haue. But of this signification.

Ephe. 4. 25.

Ioh. 1. 17.

Veritas vincit
imitationem.

Ioh. 17. 3.

Ciril. in Ioa.
lib. 1. cap. 9.

Sermon 7. vpon I O H N,

Ioh. 3. 34.

tion I thinke there is no example to bee found in Scripture. The two former agree very well to our Sauour, who is indeede the true light, without any darkness of error, or falshood in him. *Hee whom God hath sent, speaketh the words of God; for God giueth him not the spirit by measure.* And of him were all the ceremonies of the lawe, shadowes, and figures; as the Apostle hath shewed at large in the Epistle to the Hebrewes; especially in the ninth and tenth Chapters.

Ioh. 6. 32.

Verse 27.

Psal. 78. 24.

Ver. 27.

But the best way to vnderstand the true sense of the worde; is to compare it with other of the same kinde, in the Scripture. For which purpose what shall wee neede to goe any farder, then this Gospell? Wherein wee haue two like speeches, vttered by our Sauour, of himselfe. *My father (saith hee) giueth you the true bread from Heauen.* What true bread was this? It is euident, that hee speaketh it of himselfe, whom a little before hee had called *the meate that indureth to euerlasting life.* Heere he compares himselfe with that *Manna*, whereof the Iewes boasted, and wherewith they say *Moses* fed them, euen with bread from Heauen. To this our Sauour answereth; that *Moses gaue them not bread from heauen: but my father giueth you (saith he) the true bread from Heauen.* They had bread from heauen, by the ministerie of *Moses*, as they proued by the place of the Psalme. *He gaue them bread from heauen.* How then saith our Sauour, that *Moses* gaue them not bread from heauen, and that his father giues them the true bread? Surely, that bread, which they had by the meanes of *Moses*, was true bread, and did truely the office of bread, to feed their bodies. What then? Doth he meane, that it was but a figure of the heavenly bread which God was to giue, and now in, and by him, did giue them? This was true indeede; but not so much to purpose, as our Sauours speech was, beeing rightly vnderstood. Hee had perswaded them before, *to labour for the meate, that*

endy.

Chapter I. verse 9. 10. 11.

endureth to everlasting life. They would needes haue him shew them some signe, that is, worke some miracle, whereby they might be occasioned to beleue him, that there was better bread, then such as their fathers had eaten in the Wildernes. To this our Lord answers, that *Moses gaue them not bread from heauen*, namely no such bread, as could endure, to life eternall. That bread, that could so feede them, was the true bread, and was giuen by his father; in comparison whereof, the other was not worthy the name of bread. The vse of the bread is to nourish, and continue life: and that bread which can not worke such an effect in him, that eates it, is not true bread. *Your fathers* (saith he afterward) *dideate Manna in the Wildernes and are dead.* How then was that true bread? *This is the bread that came downe from heauen, that hee which eateth of it, should not die.* Loc: heere we haue the true bread, which performes that in truth to the soule, that the other doth but as it were offer to the body. Therefore also he tells them a little after, *that his flesh is truely meate, and his blond truly drink.* A like place we haue in the same Gospell, where he tearmes himselfe the true Vine. *I am the true Vine.* Why is he the true Vine? Because hee doth indeede truely, and effectually nourish, comfort, & susteine those, that cleaue to him by faith; whereas the best Vine in the world, hath sometimes dead branches, and at the last dieth it selfe.

Now then if any man demaund in what sense Christ is the true light; in the very same (say I) in which hee doth affirme, that he is *the true bread, and the true Vine.* The Sonne, which is the fountaine of this visible light, doth not so truely shine, and giue light to the eyes of the body, as Iesus Christ, doth inlighten the vnderstanding; which is the eye of the Soule. Iesus Christ? (may some man say.) Why not rather God the Father; or, at least, the whole Trinitie? whose ioint action it is to inlighten, and not the Sonnes alone. These obiections

Ver. 30.

Ver. 31.

Ver. 32.

Ver. 49.

Ver. 50.

Ver. 55.

Ioh. 15. 1.

Ambros. de fide
contra Arian.
cap. 3.

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ons are easily answered. For it is more then plaine, that our Euangelist speakes only of the Sonne, in this whole description. What reason is there then, to vnderstand this one verse of any other, but of him alone? How should this point, applied either to the Father, or to the Trinitie, haue any due place in this discourse? Is it not also apparent, that the light here spoken of, is the same, whereof *Iohn* bare witness; and which is said, in the verses following, to haue come vnto his owne, and to haue giuen the priuiledge to men, of becomming the sonnes of God? Consider yet farder, how vnfit it had bin for Saint *Iohn*, hauing called *the Worde* by the name of *the light*, in the former verses, here, vpon a sodaine, to giue the same title to any other of the persons, or the Godhead. Will any man take the worde in such diuers sort, if hee bee not constrained to doe so, by cleere euidence of the Text? But so to vnderstand it, were to couer the place with darknesse, not to make the sense of it cleere, and euident. But the action of inlightening is common to all three Persons. So are all actions of any person of the three which concerne any other, beside the Persons themselues. *To choose, to iustifie, to sanctifie, to redeeme, to instruct, to inspire, to comfort, &c.* are all common workes of the Diuine nature: Yet are they appropriated, in the Scripture, seuerally to the seuerall persons, as all men know, and as I must shew particularly, when I come to the 33. verse

In the meane while, let vs goe forward with the exposition of this verse; wherein we are next to consider, what the doubling of the article may teach vs. *The light; the true light*: was it not enough to haue said *The light*? For surely that implies an especiall excellencie of the light, wee meane. There bee perhaps many candles, torches, starres, and moones: but the sunne onely is *the light*. They are lights, but

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but not *the light*. If that would not serue the turne, hee might haue said, *The true light*; then which, what can bee said more? All this contented not the holy Ghost: but that he might rauish vs with the loue, and admiration of this light, hee calls it *The light, the true light*. Some apply it more particularly, and precisely to our Sauiour, in these two considerations: *The light* (say they) with an Article, to note the excellencie of the Person; *The true light*, with the same Article repeated, to signifie the glorie and brightness of that knowledge, which flowest to men from that light. I deny not, but the Euangelist comprizeth both vnder these wordes. I doubt whether hee intended to giue vs notice of them so distinctly, by the repetition of the Article, or no.

It remaines, that I deliuer the plaine meaning of the Euangelist, and declare the Doctrine conteyned in it. Wherein I may, and will bee the shorter, because somewhat hath bin said already of each, in examining the former points. What then meanes Saint *Iohn* by these wordes; *That was the light; &c.* Hee had told vs in the last verse, that *Iohn* the Baptist was not the light, but was sent before, as a seruant, to giue notice, and to beare witness of the light. Now hee proceedes to shew vs the excellencie of that light; in respect of whom, *Iohn*, though hee were of so rare giftes, and highe account was no body. Looke vpon the Moone in the night time; when shee is at the full, and you would thinke, you had light enough. Surely hee, that had neuer seene the Sunne, would easily bee perswaded, to take the Moone for the Well, or spring of light. But if hee should once come to see the beauty, and brightness of the sunne, hee would be ashamed of his former childishness, and ignorance,

that

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that thought that to bee all, which in a manner, was nothing at all.

The Doctrine is as plaine, and was handled more largely, at the 4. and 5. verses. CHRIST is the true light. There are candles and torches here on earth; men that haue discovered some truth concerning God. There are Starres, and Moones shining from heaven: Such as, by supernaturall illumination, haue reuealed many, and great mysteries, concerning our redemption, and saluation by IESVS CHRIST. But all these are nothing to him. If it were possible to ioine all the lights, I spake of, together, would they match the brightnes of the sunne? How much lesse can these torches, and starres, which haue all their light, from the Sonne of God, equall the autor, and giuer of that light? Let the light, they giue, bee as great, as it can reasonably bee imagined to bee, yet are they not *the true light*. What doe wee then gazing, and gaping vpon Men, as if there were no light, but in them? If any man haue a little more knowledge, then others, that hee can reach vs somewhat, which euerie one is not acquainted withall, wee wonder at him, as the onely light: Yea, wee are oftentimes so carried away with a conceite of his brightness, that the light it selfe is either despised or forgotten in comparison of him. It was somewhat more excusable in the Iewes (though it were intollerable) to preferre *Iohn* before CHRIST; because they had settled a reuerend opinion of him in their hearts, when they had no thought of any other Messiah: But how shall wee bee excused, that know who is the light, and yet dote vpon other so much, that wee hardly thinke on him? Hee, that fits our humour, either with some point of Diuinitie, which wee knew not, or with some worde of exhortation, that wee desired, is so admired, and followed, that wee are ready to receiue any

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any thing, hee will deliuer vnto vs for truth, without viewing it by the true light. I speake not this to disgrace *John*, but to magnifie Christ. *John* was a light, but not *the light*. To speake truly, and plainly, *John* was no light at all; as our Euangelist affirmed in the former verse. Hee was a candlestick, or a torch-bearer, to holde out, and shew the light; but, the light hee was not. Hee glistered in the eyes of men, as a peece of glasse, or any burnisht metall doth, vpon which the sunne, or some other light beates, which is not seene of vs, but by reflexion, at the second hand. To conclude; that which the Euangelist saith here of our Sauour, is the very same, that the Baptist would teach his disciples, whome hee sent to Iesus, saying; *Art thou he, that should come, or shall we looke for another?* *John* knew well enough, that Iesus was the Sauour, as hee testified at the time of his baptisme, and afterward: but his Schollers were not so perswaded. Therefore hee sends them on such a message, that they might themselves discern him to bee the light. This is that, which the Apostles auouched, after his death, that *There is no other name vnder heauen, by which we can be saued.*

Mat. 11. 2. 3.

Act. 4. 12.

Miserable then, and damnable is the case of those men, who for any benefit, and commoditie in this world, or for any paine, and torment, that can be here indured, for a time, renounce the Sauour of their soules, and light of eternall life, Iesus Christ. Doe you maruell brethren, what should make me breake out into such a speech, in this Auditoric? All of vs professe beleefe in Christ; we haue all bin baptized; wee haue all bin taught. Put case wee did all beleefe indeede, for the perswasion of the truth, wee now maintaine, as wee haue bin taught; were it therefore needeles to vse any word of exhortation, to confirme vs in the truth? Is not our Faith nourisht, and strengthened in vs, by the

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the same meanes, by which it is begotten? I say nothing of our naturall ignorance, which had neede of much teaching. I let passe our shuttle memories, which easily forget that, wee haue learned. Let mee omitt our vnruely affections, which draw vs away from the meditation of those things, that concerne saluation.

Shall I tell you in one worde, why I haue entred into this course, vpon a point so well knowne, and generally resolued of? Did none of you euer heare of any Christians, of any Englishmen, that haue denied the faith of **C H R I S T**, and become *Renegados*? I must needes confesse, I speake vpon report, not vpon sight, or experience, but yet vpon such report as I haue good cause to credit, both for the honestie, and the number of the reporters. It hath come to passe (my heart bleeds within mee to thinke, and utter it) yea it doth fall out daily, a great deale too often, that men trained vp here amongst vs in the religion of **I E S V S C H R I S T**, for some worldly respects, without conscience of their profession, without care of their soules, without regard of their credits, without feare of damnation, haue blasphemed the Lord **I E S V S C H R I S T**, that died for them, and turned Turkes. O the weaknes of our faith! O the strength of our corruption! O the hypocrisie of our hearts! That, which happeneth to one man, may happen to any man. Doeſt thou beleue? So they said, and (like enough) thought too. But thou art strong in faith. Who (almost) thinkes himſelfe weake? The pride of our nature doth so puffe vs vp, with a good conceite of our owne knowledge, and beliefe, that the eies of our mindes are closed, and our sight dimmed, if not blinded, that wee are not able to giue any true iudgement (naturally) of our greatest imperfections. Feare makes vs wary, leaſt wee ſhoulde fall. Hope

fills

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filis vs with presumption, that wee run headlong to our fall.

Be not high minded, but feare: Feare thine owne corruption: suspect thine owne strength. Thy strength sayd I? nay, thy weakenes rather. If thou wilt presume vpon Gods powerfull mercy to vphold thee; lay hold vpon the meanes, hee hath appointed for the staying of thee vp. Beleeue, remember, resolue, that Christ onely is the light. I am not to enter into any discourse, whereby I may instruct, or direct thee how to confirme thy faith in this point; but onely to exhort thee thereunto, according as this doctrine giues me iust occasion.

It is not vnlikely, that there are some in this Assembly, perhappes (as in such a small company) not a few, whome these things may neerely concerne: Merchants; a good part of whose estate lyes abroad in Turkey or Barbarie. Maryners, whose course of life, and helpe of maintenance, requires imployment in those parts. Trauaylers, whose desire to see fashions, and learne experience, will draw them into all Countries, and companies. Young impes, who becomming apprentices, shall bee transported out of this nurserie, where they haue beene bred, to bee planted in those places for many yeeres, even for the chieftime of their growthe. Shall I craue leaue of you, to speake a few wordes to the point in hand, with your fauour and attention? I will not aske you, whether you beleeue that the Scripture, contayned in the olde, and newe Testament, be the worde of God or no. I knowe you beleeue it. As needlesse is it, yea perhappes more needlesse, to tell you, that this Scripture (being the worde of G O D) is of certaine, and vndoubted truth, both for the whole, and euerie part of it. Let vs come more particularly to the matter, wee are now in handling. The holy Euangelist Saint *John*,

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inspired by the holy Ghost, affirmes, vpon the warrant of that inspiration, that our Lorde Iesus Christ, is the light. Of the trueth heereof thou professest, thou art resolved. With this resolution (as thou perswadest thy selfe) thou sayest, as thy occasions call thee, into Heathen Countries, where Christ, and this truth, concerning him, is not onely doubted of, but denyed, hated, impugned, persecuted. It fallies out, while thou art there, that either thine owne misdemeanor, in the carriage of thy person, or managing of thy businesse, casts thee into some daunger: or the opportunitie of some pleasure, profite, or honour bewitcheth thee with an earnest desire thereof. There is no meanes for thee to auoyde that daunger, or to enioy those benefittes, but to disclayme Iesus Christ, and to embrace Mahomet. Now shewethy faith; now make prooffe of thy constancie: nowe it must, and will bee seene, whether thy profession bee sincere, or counterfaite. What standest thou waue- ring, and tottering this way, and that way? If Mahomet bee the light, followe him; If Iesus bee the inlightner of thy soule, goe after him. Doubting is not offaith. Thy feete treade one way, and thy face lookes another way. Thy tongue hardely beares to denie that, to bee true, which thy heart woulde fayne thinke to bee false. What meanes thy crauing respite to giue in thine aunswere? A Forte beleagured, that offers parle, is halfe yeelded.

Thy heart is euen gone, and thou carest not, that God sees it, as long as men heare not thy tongue professe it. If, at the last, with much a-doe, thou resolve to continue in thy Christian profession: yet remember, that hee which is long, ere hee doe that, hee knowes ought to bee done, a greate while would not doe it.

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But thou hast somewhat, perhappes, to say for thy selfe in this case. Let vs giue thee the hearing: speake thy minde freely, and spare not. Well; I see what thou wouldest say: that if thou perseuer in acknowledging Christ to bee the light, thou shalt bee sure to bee clapt in prison, and to bee deprived of the light of this worlde: but if thou honour Mahomet, as the teacher of truth from God, thou shalt shine in the glory of this life. Is this all? Alas poore wretch; what shall it auayle thee, to escape a few yeeres imprisonment in this world, and to bee shutte vppe, for it, in the Dungeon of hell, world without ende? What art thou the better, for a little painted glorie, and trash in this life, when thereby thou shalt lose the glorie of God in the life to come? Art thou afrayde of a darke prison; and doost not tremble at the horror of hellish darkenesse? why doost thou not consider, that Christ is the light? Can hee bee in darkenesse, that hath the light with him, and shining to him? Be not deceived, nor discomfited. This light shall shewe the more, in that darke Iayle, thou fearest, then the Sunne canne doe, at the noone day, in the open fieldes. As for the shadow of glorie, thou so deatest vpon, what is it to the light of truth? Say thou wert Emperour of Turkey, or didst commaunde the whole Worlde; without this light thou wert couered with more then AEgyptian darkenesse. What canst thou hope for by Mahomet, when all hee coulde deuise to promise, is nothing but a little sensuall, and beastly voluptuousnesse; the happinesse of a Goate, a Swine, or a Dogge, and not of a man? They doe all they can to turne themselves into Beasts, that feede their brutish humour, with the conceit of such filthy pleasures.

How blind must they needes be, that embrace darkenesse for light? There was som shew for the error of the Iewes. The Turkes haue not the least colour for beleefe

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in Mahomet: except a fewe knackes of coufinage, which some fooles tooke for miracles. The Alcoran, wherein the light of his knowledge should shine, is such a disorderly bundle of senselesse dreames, and idle tales without head or foote, that a man of any reason cannot read, or heare it with patience. But the true light powreth forth streames of admirable knowledge, for the inlightning of all men, that they may, see the truth of God to saluation. So it followeth in my text: which *inlightneth euerie man that commeth into the world.* This is the other proposition or sentence, in which (as in the former) First, of the words, then of the Euangelists meaning. In the words I finde some occasion of doubt, concerning the translation: of which I wonder that our Rhemists tooke not hold, hauing so faire an opportunitie. The Greeke worde, which we translate, *That commeth*, properly signifieth *comming*. And the Latine, which the Rhemists professe to followe, with superstitious precisenesse, hath exprest it by a worde of the same kinde, and signification: How chance our newe Translators, hauing an English word so fit for the purpose, yea fitter for the Greeke then their Latine is, and fully expressing the Latine, did not remember to make their aduantage of it? Doubtlesse, they neuer markt it; For if they had, it is apparant by their ordinarie practise, that they would haue vsed it; especially, seeing it differs from our Translation, & affords a double interpretation, as the Greeke doth.

There are two thinges mentioned in this proposition: that which inlightneth, and that, which is inlightned; the light, and man. The word *comming*, in the originall is such, that it may well agree either with the light, or with man. To the light it may thus bee ioyned; *which light comming into the worlde, inlightneth euerie man.* If wee referre it to man, wee may translate it

thus

ἐρχόμενον.
venientem.
comming.

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thus, *which in lightneth euerie man comming into the world,* or that *commeth into the world.* I will not strue much about so small a matter; yet (to speake my minde plainly) I hold that word for the better, which comes neerer to the originall, and hath also example from the Latin. Onely there seemes to bee this inconuenience, in following of the Greeke, and translation of the word *comming*, that wee shall bee thought to restrain this inlightning to the time of a mans birth, or comming into the world. For, so much the wordes ordinarily import. *Which in lightneth euerie man comming into the world:* that is, *euerie man when hee comes into the world.* And then cannot this bee vnderstood of supernaturall grace, and teaching by reuelation: but of the light of nature; whereas the holy Ghost, in this place, speakes onely of the former: as I shewed at the fourth verse. Yet the Greeke and Latine are both subiect to the like inconuenience, and the English may bee otherwise vnderstood; to signifie no more, then the common translation, *that commeth.* It is somewhat to haue warrant from the Greeke, and consent of the Latine, though it bee not altogether so plaine, as perhappes otherwise it might bee. The Rhemists haue reiected both. But in the next words they haue followed the Latine, and left both vs and the Greeke.

The world, sayeth our translation, according to the Greeke. *This world,* sayth the Latine, and the Rhemists after it. It is no great matter whether of the two wee read. For *this world,* and *the world,* in euerie mans vnderstanding, signifie the same thing. But who had not rather drinke of the Fountaine, then of the Channell, though the water bee pure, and sweete in both?

But of the translation enough: now a worde or two of the Euangelistes manner of speech: *Euerie man, that commeth into the world.* Why did not Saint Iohn

τὸν κόσμον.

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Origen. de
princip. lib. 1.
cap. 3 & lib. 2.
cap. 8.

content himselfe to say *Euerie man*, but addeth, that *commeth into the world*. Shall wee imagine, as some haue done very strangely, that the soules of men were created at the first altogether by God, and are reserued by him, to bee coupled to bodies, according to their behaviour, good, or badde, in that world, where they were created? This idle fancy, and fonde error is vanisht long since, that it were lost labour to spend anie time in the refuting of it.

There is another opinion, in it selfe true, but not fitte for this text; that therefore men are thus described, because the soules, though they haue not anie beeing with God, before the creation, or making of the bodies, to which they are to bee ioyned; yet they may bee sayde to come into the worlde, because they are not framed of any matter, as the bodies are; but haue their originall immediately, in regard of their substance, from God himselfe: whereas the bodies so come into the world, that they are fashioned, and formed heere belowe of an earthly matter. But this seemes to be ouer-curious, and nothing agreeable to the simplicitie of the Gospell, which enters not into such opinions, as little concerne our knowledge, in any point of Religion.

Iob. I. 21.

What is then the meaning of this speech, *That commeth into the world*? Surely, nothing else, but *that is borne*; and so it is often vsed in the Scripture, as the contrarie, *to goe out of the worlde, is to die*. *Naked came I out of my mothers wombe* (sayeth Iob) *and naked shall I returne thither againe*. *To come out of the wombe, is to bee borne: to returne, that is, to goe out of the world, or to leaue it, is to die*. The same kinde of speech, the wise King vseth: *As Hee came foorth of his mothers belly, hee shall returne naked to goe as hee came*.

Eccles. 5. 14.

To these, addeth that of the Apostle; *Wee brought nothing*

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nothing into this world, and it is certaine wee shall carrie nothing out. *V*ee brought nothing: namely, when by our birth wee came into the worlde; *V*ee shall carrie nothing out, when wee dye. This bringing, and carrying away, argues a comming, and a departing. But why woulde the Euangelist so describe men? I am wholly of their opinion in this point, who thinke that hee followed the *Hebreme Rabbins* herein, who doo oftentimes call a man by the like name; vnder which they comprehend infants too, none excepted.

1. Tim. 6. 7.

This manner of speech it is likely the common people had learned of their teachers; and therefore by it Saint *Iohn* would farther teach them, that **CHRIST** is hee, which inlightneth all men, one, and other, that no man may except himselfe. Some expound this comming into the worlde, of regeneration by baptisme. By what warrant? where is it euer so called in Scripture? Howe canne it bee so tearmed? Baptisme rather carries out of the world, then brings vs into it. For in, and by Baptisme wee renounce the world, and dye vnto it; so farre are wee from comming into it thereby. It is therefore best, and safest, to take the wordes in the playnest sence, and to vnderstande by them, *To bee borne*, which is common to all men whatsoeuer: so much the rather, because our Lorde in the Gospell hath a like speech, by which hee notes all men. *Among them*, (sayeth hee) *which are borne of VVoemen*, *arose there not a greater then Iohn Baptist*. Is this any more, then if hee had sayd, *Among men*, *there is not a greater then Iohn*?

Mat. 11. 11.

Hauiug thus cleered those doubtles, which, by reason of the wordes, might make the Euangelistes meaning more darke, and hard; Let vs come now

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to the matter, that is heere deliuerd. In the former parte of the verse, our Lorde was sayde to bee *the true light*; in this later proposition, hee is shewed to bee so, by an especiall effect, which is inlightning euery man. Is euerie man then inlightned? How else, if our Sauour inlighten euery man? But there are many, not men only, but nations, that neuer receiued any light of the Gospel, or inlightning from Christ.

This doubt hath made diuers writers expound this place of the light of nature, which wee haue by creation. And this, it is apparant, wee haue of Christ, *By whome all thinges were made, who is the life of men.* But what reason should leade vs, to apply this to naturall light? seeing wee haue made it manifest, that in the former verses, it is to bee vnderstoode of that, which is supernaturall. Why should wee giue the worde *light*, such a signification heere, as it hath no where else, in all the Scripture? But it is no where vsed for the light of reason, which wee haue by nature; nor for that generall knowledge of GOD, which wee partly bring with vs into the world, and partly attaine to, by the contemplation of the creatures.

Wherefore wee must needes conceiue, that the Euangelist speakes of that light; which men receiue by Reuelation from GOD, concerning the meanes of euerlasting life, by faith in Christ; of which the greatest part of the worlde neuer had any notice. It behooues vs then to consider the poynt with good aduise, that wee may vnderstande the Euangelists meaning aright; and neither deny, that our Sauour inlightneth euery man, nor confesse that euery man is inlightned with the knowledge of him to saluation.

The auncient Diuines of former ages, seeing
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these inconveniences, and desiring to provide some remedy for them; by their meditation, and learning, did find out, and leave vnto vs 2 especiall answers, for the satisfying of these doubts. First they teach vs, that Christ may truly be said to enlighten every man, because no man is inlightned, but by him. If there were but one Physician, or one Schoolemaster in this Citty, of that one it might truly be affirmed, that he taught all, that he cured all. This is he (might we say) that cureth every man: This is he, that teacheth every one. Not meaning thereby, that euery particular man, woman, and childe, in the Citty, is taught or healed; but signifying in generall, that there is no other Physician, no other teacher, by which any one receiues health, or instruction. So our Sauour Christ may be conceiu'd to enlighten every man; because every one that is inlightned, hath that light from him; and not because every one is inlightned. So that Saint *Iohns* meaning, according to this interpretation, must be thus vnderstood; *Iesus, of whome Iohn bare witnesse, was the true light: and whosoever is inlightned, is inlightned by him.* This exposition, as euery man may easily discern, agreeth very fitly with the former part, and proueth it very strongly. For indeed what sounder prooffe can we require, to assure vs, that our Lorde was the true light, then that euery man fetcheth all the light, he hath, from him? Either we must grant, that no man at all hath any light of grace; or else yeeld, that he, from whom he hath that light, is the true light. The former is not doubted of; How then shoulde the later bee in question? The second answer doth not so much respect the parties inlightned, as him, that doth inlighten; who shineth to euery man, that will open his eyes to behold him. For as the naturall light, spreadeth the beames thereof abroad, in al places, and giueth light to euery man, as much as lyes in it, though blinde men see neuer a whit, the better: So this true light, offereth

Aug. Enchirid
ad Laurent.
cap. 103. De
peccat. merit. 8
remiss l. 1. c. 25

Sermon 7. vpon Iohn,

himselfe to al men, shineth vpon euery man, that who so wil may bee inlightned by him. It may seem perhaps to some man, that *inlightning* signifies a farder matter, then shining vpon a man; and so, I remember, it was obserued at verse the fift, *The light shineth in darknesse*. Those blind men, I named ere while, had the Sunne shining on them, but yet they were not inlightned: vnlesse by *inlightning* we vnderstand no more, but being made visible, that we may be seene. And in that sense indeed, a tree, or a stone, is inlightned by the Sunne, as wel as any living creature, that hath eies to see withal. This cannot bee the meaning of the Euangelist. For he speakes not of any mans being made knowne, or apparant to other men; but of euery mans knowing, and seeing those matters, which concerne his everlasting saluation. That is to bee inlightned; to haue the doctrine of saluation declared to him; so that hee discerne, and acknowledge it for such, the truth thereof being made manifest to his conscience; or at the least the sense of that, which is deliuered, being euident, and cleere vnto him. If this later point bee not performed; surely there is no *inlightning*, but at the most, *shining*.

Luk. II. 36.

The word, which our Euangelist vseth in this place, signifieth in the Scripture, both the holding out of light, by which, things may be made visible to men, and the giuing of them sight, by which they may see. *Candles* are said, *to light vs with their brightnesse*; that is, to afford vs light, by meanes whereof things may bee seene. And in this sense, the things that are seene, to speake truly, and properly are inlightned, and not wee, in whom there is no alteration, by the presence of the light; but only the forme, or shape of that, which is to be seene, is presented to our view by the light shining vpon it, and bringing the proportion, and colours of it to our eies. This signification of the word is the more

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common of the 2: *Iudge nothing before the time, untill the Lorde come, who will lighten things, that are hid in darknesse.* In this place of Scripture, as euery one sees, the lightning is referred to the things, that shall be seene; which being hidden shall be discovered, and made visible, or rather layd open to all mens view. But the Scripture hath examples of the other signification also. *I cease not* (saith the Apostle) *to giue thanks for you, making mention of you in my prayers, &c. that the eies of your vnderstanding may bee inlightned, that you may know what the hope is of your calling &c.* This inlightning of the eies of the vnderstanding, is not onely affording of light, by which the things themselues, that are to bee seene, may become visible (for that is done by the ministry of the worde, whereby the hidden mysteries of saluation are revealed to all, that will heare) but an opening of the heart, and an inward teaching of those secrets; so that a man shall thereby bee perswaded of the truth thereof. For, the *Ephesians*, to whom the Apostle writ this, had heard the Gospell preached by Saint *Paul* himselfe; and by that peaching of his, had the light vouchsaf't them, by which the knowledge of saluation might be had; and, in some measure also, had attained, to the vnderstanding, and acknowledging of the truth, which the Apostles praye to haue farther reuealed to them, that they might beleue, and embrace it. This, the same Apostle in an other place, calls the receiuing of light. Many haue light, and knoweledge offered them, but they receiue it not: either because it seemes not worth the receiuing, or for that they are drawne away by their worldly cares, or some other such respects, from the due consideration of that whereof there is offer made them. But the *Hebrewes* (as Saint *Paul* there writes) had receiued the light, that is, had giuen assent to the

1. Cor. 4.5.

Eph. 1.16.

Verse. 18.

Heb. 10.32.

truth

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truth of that, which was taught them, and for the maintaining of it, had indured (as it is there witnessed) greate fight in afflictions.

Ioh. 1. 18.

If we take the word in the former sense, only for shining vpon the things, that are needfull to bee seene, that they may shew themselues vnto vs; it is out of doubt, that, in respect thereof, euery man is inlightned, for so much as concernes the office of the light; which is to make manifest those things that were not, without it, to be seene. For so our Lord hath revealed the will of his Father, concerning the meanes of saluation; which, but by him, had neuer beene publisht, and proclaimed to al the world. But this is rather lightning, thē inlightning; as he, that carries a candle, or torch with him, inlightens not the party, before whom he goes, or to whō he comes, but only lights him: and in this sense our Sauiour doth but shewe men, what is to bee beleueed. Whereon there growes more question, how it may be said, that euery man is thus lighted. For it is very manifest, that there were many thousands in the world, euen then, when our Sauiour himselfe shone so brightly, by his glorious workes, and powerfull preaching, who neuer heard, or saw the one or other, nor, in any likelihood of reason, possibly could do. What say I? There were many thousandes, I may truly say, the thousand man then liuing, neuer had, nor could haue any sight of the light, that then shined among the Iewes. Yet I confesse, that the light stretcht, and spread his beames, to the vttermost of his nature, and strength. Take example of the Sunne, which in the height of summer riseth early, mounts highe, shines gloriously, sets late; and yet there are diuers nations in the worlde, which haue not the least glimse of his light, all the while, he shewes himselfe to vs, in these parts of the Hemisphere, most apparant and bright. Therefore when we read or heare, *That our Sauiour, the true light, lighteth euery man*, as much as in

him

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him lies, we must not consider him as God, but as the mediator of mankind become man. As he was God, he could haue giuen euery one, then liuing in the worlde, certaine knowledge, that himselfe was ordained for the Sauour of the world. But he was heere to demeane himselfe as a person, who, by the diuine power of his Godhead, could do al things; but, by the conditiō of his mediatorship, was to doe no more, then his humane nature might be known to be employed in, some way or other. He taught the admirable secrets of God, by his voice; he wrought wōderful miracles by his almighty power: but still it appeared to all men, that by the word, and wil of him, whom they saw to be a man, all those wonders were don. So then, if we take this *lightning of euery man*, for affording them the meanes of knowledge to saluation, we must thus conceiue the matter; that our Sauour preacht, and shew'd his miracles by himselfe, and his Apostles, and doth daily vouchsafe the knowledge of the truth to euery man, without exception, not forbidding his ministers to teach any man, nor barring any from learning of them.

Let vs now see, how we are to vnderstand the Euangelist, that *the true light inlightneth euery man*. Inlightning causeth him to discerne the truth of that, which is deliuered: so that the doctrine of the Gospell is alwaies effectuall to him, that is inlightned. *The Lord opened the heart of Lydia, that shee attended to the things, that Paul spake.* All, that heard him, were lighted; but they only *inlightned*, which beleued the things, hee spake. How then may Christ be said to inlighten euery man, since it is apparant, many, yea the greatest part, beleue not? Surely the former answer satisfies this doubt very sufficiently. Whosoever is inlightned, hath this inlightning from the true light. And this interpretation (as I shewed before) agreeth very well with the Euangelists words, and meaning. But let vs apply the common dis-

Act. 16. 14.

tinction

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tion to this purpose. Christ inlightneth euery man as much as lies in him. If wee vnderstand this of his absolute power, wherby he is able, as God, to do al things, it is manifestly false. Else should euery man vndoubtedly beleeue. For he is able to beget faith in the heart of euery man. Therefore the most, that can bee truly avoucht in this matter, is this, that hee is ready to inlighten euery man. But this interpretation, as far as I can conceiue, doth not fully expresse the sense of the place, if wee expound it of inlightning. For it is one thing to inlighten, an other thing to bee ready to inlighten.

Mat. II. 28.

What could the Euangelist say more of them, that are actually inlightned? I acknowledge the truth of the doctrine, that our Lord is ready to refresh all, that come vnto him, to teach all, that vse the meanes to learne; but me thinkes this is not all, that the holy Ghost in this place affirms. Therefore I had rather interpret the text, either of *lightning*, that the true light shines to all, without exception, no man being shut out from the hearing, and reading of the Scriptures, by any commandement, or restraint of the light it selfe; or of *inlightning*, that all, which are made partakers thereof, attaine to it, only by this true light: and both these expositions, are true, and may agree with the words, & meaning of the Euangelist, to commend our Sauour Christ, as the true light of all men.

Now whereas some men herevpon would conclude, that because the true light inlightens euery man, therefore God hath not made choise of any man, more then of all men, to be heires of his glory in heauen, they gather that, which growes not of the text. I will make it plaine by a short examination of the matter, according to the former interpretations.

No man is barr'd the ministry of the worde. Therefore saluation is intended alike to all. If you adde, in

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regard of the ministry thereof, yet that you say will hardly proue true. For though no man, be abbridg'd of liberty to heare, by any charge to the contrary from God; yet many are not vouchsaf't the possibility of hearing. How shall wee affirme then, that in respect of the ministry of the worde, saluation was intended alike to all? I graunt, that the meanes is afforded in generall; but I deny that therefore there is no difference in Gods purpose, touching lightning of one nation, more then of an other. It is as free (for any restraint made by God) for the Turkes to haue the Gospell, as for vs; For they are Gentiles, as well as wee. But yet it were too greate vnthankfulnesse, and absurdity, to say, that (concerning the ministry of the worde) God meant to light them to saluation, as well as vs. No my brethren, let not such a thought enter into your harts, as once to imagin, that the Lord meanes no more good to you, for your saluation, by vouchsafing you the ministry of the Gospel, then to them, whom he suffers to continew in their ignorance, to their certaine destruction.

Let no man deceiue you, by saying, that the light, (as much as lies in it) lighteth euery man. It denies no man light, it blinds no mans eies, it hides it selfe from no man that would see it: But it offers it selfe to some men, it shines into their eies, it seeks them out, where they are in darknes, & follows them, when they turne their backs, and flee from it. Haue not wee had experience of this bountifulnes? Call to mind those daies of darknes, when our forefathers lay buried in blindnes, and ignorance. Did we run after the light, or did it come to vs? Was it not scorn'd, reiected, hated? Did it not shine vpon our ey lids, when wee shut them, because wee would not see? What rip I vp matters of antiquity? I will say nothing of our returning into *Aegypt*, in *Queene Maryes* daies,

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daies, of our persecuting the truth, and murdering the Saints of God, for holding out the light to vs, that wee might see. Behold, the light is come againe vnto vs, it shines in at our windows, it winds it selfe into our harts, it presents it selfe to our sight, which way soeuer wee turne. And is it possible, any man should be found, that will not acknowledge an especiall purpose, and desire in the light, to make vs see? What? no more, then to light the Turkes? For pure shame I will say no more of the matter: Cheefly because I reserue this point of vniuersall grace for a fitter opportunity.

Yet I must needs speake a word or two of the other exposition. *The true light is ready to inlighten euery man.* Let me graunt that interpretation, what then? *Therefore is it not readier to inlighten some, then other some?* How shall that be proued? It is ready to inlighten some: Some other it doth inlighten. The former answer may suffice. It is ready, so that it refuseth not to giue light to any man; but some men it neuer lins shining vpon, till it haue gotten passage to the vnderstanding, and informed that fully of the truth. *It is giuen to you* (saith our Sauiour) *to knowe the secrets of the kingdome of heauen, but to them it is not giuen.* The light shone, to the Scribes, Pharises, and people, and as (these men say) was ready to inlighten them; but the Apostles were inlightned indeed. It was giuen them by him, that, according to his good pleasure, reuealeth the Gospell to babes, & men of small vnderstanding, and hides it from the wise, and learned. Tel me not of the good vse of Free-wil, or any other preparednesse, in the hearts of them, that are inlightned; as if the difference were from man, and not from God. I may not stand now to dispute that matter, but wil take the first occasion to handle it, that offers it selfe: I hope in my next Sermon to speake somewhat of it. In the meane time, let it bee enough for vs, touching the point in question, to vnderstand, that the light, as

Mat. 13. 11.

Luk. 10. 21.

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ready as it is (and it is most ready) neuer inlightens any man, whome it selfe doth not first fitte, and dispose to receiue that light; as I will shewe, if it please God, hereafter.

It is Christ then, even the true light, which inlightens euery man. *Of his fulnesse* (saith our Euangelist) *haue mee all receiued.* Yea, I. Baptist himselfe, that shone with such extraordinary brightnesse, had his light from him, who had the spirit without measure. Therefore doth he truly, and freely professe himselfe, that hee was not worthy to carry his shooes after him. VVee heard at the fourth verse, the testimonies of *Zachary* and *Simeon* to this purpose; that hee was the light of the Gentiles. I will not spende time in repeating them: nor in vrging the exhortation, which then I pressed, of trusting to Christ with confidence, how great soeuer our darknesse bee. Only giue mee leaue, I pray you, to apply the generality of this inlightning, to our particular instruction, and comfort.

Ioh. 1. 16.

Ioh. 3. 34.

Luk. 1. 78. 79.
& 2. 32.

Christ the true light, lightneth euery man; VVho may then except himselfe, or any other man? Yet there are two sortes of people, that make question of this doctrine: The poore soule, that is priuy to his owne ignorance, and the desperate wretch, that would excuse his wickednesse. The one discomfortes his heart, with too much care. The other destroies his soule, with prophane carelesnesse. These mens cases, I confesse, are very diuers; yet thus much may be said to them both in generall. The true light shines to euery man in the ministry of the word. What warrāt, or reason haue either of you, to exempt yourselves out of this number? Are not you, comprised vnder these generall tearmes, *euery one*? No Country, no age, no sexe, no estate, is without the reach of them, Let mee come neerer.

No particular person whatsoeuer is excluded; but

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the

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the light shewes his brightnesse for all, and euery one that will see it.

But the question is now of none, but them, who liue in those places, where this light doth shine; that is, where the Gospell is knowne, and profest. Can any such man truly say, the light is not for him? Who tells thee so? The holy Ghost heere affirmes the quite contrary, *It lights euery man.*

V Vell: let vs examine the matter, somewhat more particularly. Stand foorth, thou, that desperately settst all at six, and seauen; because (forsooth) God will not haue euery man to bee inlightned, or lighted. If hee would haue no man, there were some reason in thy doing. For then, it were in vaine to looke after the light; neither would there haue beene any means afforded to that purpose. But since thou confessest, that some are to be inlightned, what excuse can there bee for thy carelesnesse? All shall not be inlightned; why then should I care to seek the light? some shall be: why shouldst thou not care then? If all should, it would come vnto without thy care; Then mightest thou reason in this sort; All shall bee inlightned; and therefore I too; why should I then trouble my selfe about it? But to dispute as thou dost; some shall not be inlightned; Therefore I will bee altogether careless; argues a senselesse desperatenesse. I am sure thou wilt grant, it is as cleere and certaine, that God will not haue all men to bee learned, or to bee of any one profession, or trade, as that hee will not haue all men to bee inlightned. Answer mee then, why thou dost apply thy selfe to study, or to any course of life whatsoeuer. For I presume, thinke what thou wilt, thou wilt neuer bee so desperate, as to saye, or so absurde, as to imagine, that thou wilt bee of this, or that profession, whether God will, or no. Let mee reason against thee, as thy selfe

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didst ere while. God will not haue all men to bee Schollers; Therefore will I neuer bestow any paines in study. I may say thelike of Marchants. Marriners, Mercers, Grocers, and of euery trade. So that, by this gay reason, no man shoulde euer betake himselfe to any course of life, but wander idly vppe, and downe, or rather lye still and sterue.

And yet such are the goodly argumentes, by which prophane men blasphemee the vnsearchable counsailes of God, and procure iust damnation to their own soules. That, which they may cleerely see, they will not looke vpon; That, which they cannot possibly discern, they wil be alwaies gasing on. They are curious to search out what God hath determined of them in himselfe: Careless to vnderstand what he hath appointed, for the in his word. It is set downe in plaine words, and often, that *God will haue all men to bee saued, and to come to the knowledge of his truth; that the grace of God, which bringeth salvation to all men, hath appeared.* The Scripture is full of such speeches. All these are past ouer, as many, and as plaine as they are; and wretched men, to cloake their owne wickednesse, wil heare, and thinke of nothinge, but Gods secret predestination. I haue been too long in this point already, let me conclude in one worde: where the light shines, if any m^a be not inlightned, it is because he cares not for the light, not that the light hides it selfe from him.

Then maist thou conceiue good hope, that fighest, & gronest vnder the burden of thine ignorance, seeking by al meanes to come to knowledge. V Vill hee (thinkst thou) that offereth his light, where it is refus'd, & despised, withdraw it, where it is desired, and sought for? *He came (as himselfe professeth) to seeke, and to saue that which was lost.* And wil he cast away those, that seek to him? *Com to me al ye that labour, & are heavy laden.* Doth he cal them to him, that he may beat them away when

1. Tim. 2. 3.
Tit. 2. 11.

Mat 18. 11.
& 12. 28.

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Ioh. 6. 37.

A^c. 13. 9.

Psal. 126. 1.

A^c. 13. 9.

Psal. 126. 1.

come? No, no, the promise followes; *And I will refresh you. Him, that comes to mee I cast not away*, saith hee in another place. But I cannot come to him (saist thou) for want of knowledge; Nay (say I) thou wouldst not come to him, but that thou hast knowledge: knowledge that thou art a sinner, knowledge that hee is a Sauour. Art thou not inlightned? *The darknesse doth not comprehend him*. No man acknowledgeth him truly to be the Lorde of life, but hee, that hath learned of God, that hee is so. It fares with thee, as it did with Peter, when the Angell brought him out of prison. *Hee rose, and followed the Angell, and knewe not that it was true, which was done by the Angell, but thought it had beene a vision*. And it is said of the Iewes in the Psalme, that they were like men that dreamt, when the Lord brought againe the captivity of Sion. Thy case is much like these mens. Thou hast receiued light, and knowst it not; But admit thou wert not inlightned. Surely thou maist bee, if thou wilt. The light, thou seest, shines all about thee: wherefore but to bee seene, and receiued? why not by thee, as well, as by an other? It lights, it inlightneth euery man. Plucke vppe thy hearte, wipe the teares from thine eyes, that dymme thy sight. Doe not thinke thou hast no light, because a farre of, thou seest a greater, then thine is. If an other man haue a Torch, or a Cresset to light him, and thou but a candle, to shewe thee the way; yet thou art not without light. Perhaps he hath farder to goe, perhaps his way is more dangerous. It may bee, if thy light were greater, thy care, and heedfulnesse would be lesse. God hath proportioned out thy light, according to thy need; thou hast light, though not so much, as thou wouldst haue: If thou haue none, thou shalt haue. *He inlightens euery man, that cometh into the world*.

Such is the effect of the light, in its owne nature, such would it be in the hearts of men, if it were receiued,

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as it desires, and ought to bee. The Evangelist told vs before, that *the light shineth in darknesse*, but without any good intertainment. *The darknesse comprehended it not.* Those two points he amply fieth farther in these verses; first the offer, which the light makes of it selfe. *Hee was in the world; He came to his owne.* Then the refusall of that offer; *the world knewe him not, His owne receiued him not.* I will handle the verses, as they ly, and speak senerally of *His being in the world, and not being knowne, of his coming to his owne, and not being receiued by them.* So that each verse hath two partes; our Sauour Christs kindnesse in offering, and mens vnkindnesse in refusing. In the former verse, the offer is in these wordes. *Hee was in the world;* the refusall in the rest. For the vnderstanding of the offer; we must consider these 2 things; what is meant by *the world*, what by being in the world is signified. The knowledge of these two points, will discover the Euangelists meaning.

First therefore of *the world*, which hath diuers significations in the Scripture, as this one verse may teach vs; where it is taken in two different senses, at the least, if not in 3. That I may speak of it as orderly, and as plainly as I can; wee are to vnderstand, that *The world* generally signifies the whole creature, or whatsoeuer was created. *The inuisible things of God* (saith the Apostle) *are seene by the creation of the world.* This is that world, which in this verse is said to haue beene made by Christ. The same, a little before, was called *All things.* *By him were all things made.* Only it may well be thought, that in the former place, the Angells are not signified; because Saint Paul speakes of the knowledge of God by the light of nature: which perhaps will not serue to shew vs the Angels. In this sense, also it is to be vnderstood, wheresoeuer there is speech of the beginning, or foundation of the world. *As hee hath chosen vs in him, before the foundation of the world;*

Rom. I. 20.

Verse. 3.

Eph. I. 4.

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that is, before any thing was created. All other significations of the worde flowe from this one: which is the first, and principall, varied as necessity required, or delight perswaded.

Act. 17. 24.

Ioh. 21. 25.

Mat. 4. 8.

Ioh. 9. 5.

Mat. 28. 15.

Verse. 9.
Ioh. 16. 21.

1. Cor. I. 21.

The next most generall obseruation is this, that the worde is put for some part, or member of the whole. Sometimes for the whole frame, & compasse of heauen, and earth; wherein the rest of the creatures are contained; So speakes the Apostle; *God that made the worlde, and all things that are therein. If euerything that Iesus did, should bee written, I suppose (saith Saint Iohn) the worlde would not containe the books, that should be written.* VVhat worlde may bee said to containe, or not to containe, but the space of heauen, and earth? Sometimes it is taken, more particularly, for the earth, where men liue; and this is very common. *The Deuill shewed our Sauour all the kingdomes of the world. As long as I am in the worlde (saith our Sauour) I am the light of the worlde.* In what worlde was our Lorde, when hee said so? Heere on earth amonge men, whose light hee vvas. Into this worlde hee sent his disciples; *Goe into all the worlde; that is into all partes, and coastes of the earth.* To this signification of the worde belongs that in the verse next before, and such other places. *Euery man that cometh into the worlde; that is, borne.* In an other text it is more plaine; *A woman when shee is deliuered of child, remembreth her anguish no more; for ioy that a man is borne into the worlde.* These significations are common, and well knowne; as comming neere to the ordinary, and first vse of the worde.

Besides these, it is very often taken more especially for Men, who are the principall parts of the world, and for whome the whole was made. *VVhen the worlde in the wisdom of God, knewe not God by wisdom. Knowledge is proper to men, and belongeth not to any*

other

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other of these visible creatures. *God was in Christ* 2. Cor. 5. 19.
reconciling the world to himselfe, not imputing their sinnes.
 To whome are sinnes forgiven, but to men? Who
 are reconciled vnto God by Christ, but men? *Hee tooke* Heb. 2. 16.
not the Angells (who shall euer remaine vnreconciled)
But hee tooke the seede of Abraham. Thus the world
 signifieth in generall all kinde of men whatsoeuer.
 But because that naturally men are naught, and wick-
 ed, the worde is sometimes put in particular for
 the wicked, and almost for wickednesse. *You are of*
the world (saith our Sauour to the Iewes that would
 not beleeue) *I am not of this worlde.* The worlde
 cannot hate you, (saith hee in an other place) but
 mee it hateth. *They are of the worlde* (saith Saint Iohn,
 of the false teachers, that denyed Iesus to bee come
 in the flesh) *Therefore speake they of the vvorlde, and*
the world heareth them. In this respect is the Deuill
 called the Prince of the worlde. Yea the world is as it
 were the fountaine of naughtinesse. *All that is in the*
worlde (saith Iohn) *as the lust of the flesh, the lust of the eyes,*
and the pride of life, is not of the Father, but of the worlde. I
 may adde in the last place, that the riches, honours,
 pleasures, and such like, that the worlde affordes,
 are termed sometimes by the name of the worlde,
 though they bee not so much partes, as appurte-
 nances thereof. *VVhat should it profit a man, though*
he should winne the whole worlde, if hee lose his owne
soule? *VVhat is this whole worlde, but the ho-*
 nours, pleasures, and riches of the world? But I
 haue stood too long vpon this matter. Let vs now ap-
 ply it to our present purpose, for the vnderstanding of
 the holy Ghosts meaning.

But we cannot certainly determine, in what sense
the world is here spoken of, till we knowe of what being
in the world, the Euangelist is to be vnderstood. Now our
 Lord may be said to haue beene in the worlde, in two

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respects; either as he was God, or as he was the *Messiah*. In the former sense he was alwaies, and is still, and euer shall bee, after the same sort in the world. In the later, he was not in the world, till he tooke flesh of the Virgin his mother, nor since his ascension into heaven. As God, by his prouidence, power, and wildome, he maintaines, and gouernes al things. As the *Messiah*, he taught and informed the world, of his Fathers will, touching the saluation of mankind. His being in the world as God, was, and is, for the preservation of naturall life. His presence, as *Messiah*, was to bring supernaturall life, by the light of grace. Whether of the two is it more likely the holy Ghost meaneth in this place? If we vnderstand it of the former, seeing hee speakes not of the nature of the Godhead (which is the same in all three persons) but of the person of the Sonne; how can the world be iustly condemned for not knowing him whē he was present? For it is a rul'd case in diuinity, that the mystery of the Trinity cannot bee discerned by the light of nature, or gathered from any contemplation of the creatures. It is true indeed, that since it pleased God to reueale this incomprehensible secret, many men haue labored, to set forth the point by similitudes, and to apply somethings, in the creatures, to the manifesting of the trinity in vinity.

But all the light, they bring to this point, is such, as rather shewes, that themselues were perswaded of that truth, then is of force to conuince their Iudgement, that will not belceue. In one worde, they give vs to vnderstand, that such a thing, in likelyhood, maye bee; they doe not demonstrate, that, of necessity, it must bee. As for those shadowes of this mystery, which seeme to ly hid heere, and there, in the writings of some Philosophers; neither are they sufficient to argue, that the penners of those books

were ac-

Chapter 1. verse. 9. 10. 11.

acquainted with the doctrine of the Trinitie; and they are so sparingly, and fearfully deliuered, that a man may easily see, they were altogether vncertaine of the truth, and almost of the meaning of that, they writ. And in what authors doe wee meete with any shewe of these matters? but onely in thē, who profess they receiued their instruction from the Egyptians, and Chaldeans; who learned those points by Tradition from *Noah*, and so from *Adam*; to whom God reuealed the knowledge thereof; or else are knowne to haue beene the Schollers of the Hebrewes from time to time.

Neither doth it suite well with the course of our Euangelists writing, to expound this *being in the world*, of such naturall maintaining thereof. For, the whole discourse, from the beginning of the fourth verse (as I haue shewed) is a description of the Messiah. Such was the life, that wee haue in him; such the light, wee receive from him: wholly supernaturall. Of that, *Iohn* beares witness; not of his creating, or preserving all thinges. That was it, which he laboured to haue all men beleue. That is the thing, which our Euangelist denies of the Baptist. *Hee was not the light*. In regard of that, is our Saviour called *the true light*. Who shall perswade mee then, to apply this verse to his diuine power of preservation, and not to the gracious worke of his mediation? especially considering the next verse is generally (for the most part) so interpreted, and (as it is apparant by the verse following) ought to be. Wherefore I willingly subscribe to their opinion, who vnderstand this place of our Lords being in the world, all the time, he liued here vpon earth, in the nature and shape of man. The reasons, whereby some men would prooue the contrarie, are of no great force. They say, Saint *Iohn* would cleere our Saviour, from being thought to haue beene in fault, that men did not beleue, and from being supposed to bee a creature. But both these doubts were satisfi-

Gaudentius in
Euang. tract. 12

Sermon 7. vpon I O H N,

ed before more sufficiently : and the later ariseth onely from that, which is heere affirmed; *Hee was in the world*; as if the Euangelist had made himselfe more worke then needed. It was sayde before, that *the light shineth in darknesse: that it lighteth, or inlightneth euerie man*. Yea, the fault of not beleeuing was layde, where it is; *The darknesse comprehended it not*. How then could the light bee suspected? Or how should hee bee taken to bee a creature? but in regard of his manhood; which is no error, nor inconuenience. Hee was auoucht before to be God, and to haue made all things, none excepted.

Now then seeing wee haue found, that *This being in the world*, is to bee vnderstood of our Sauours conuersing with men, here in the flesh : it is no hard matter to know, what is meant by *the world*, & from thence to gather the meaning of the Euangelist. What is the world? what else but the earth? Therefore when the Euangelist saith, *He was in the world*, his meaning is, that the *Messiah* of whom he hath spoken so much, was conuersant here vpon earth amongst men. This he deliuereth here in this general descriptiō, before he come to the history it self, which setteth out the course of his life, and carriage at large. It is needlesse to say any thing in prooffe of this matter. I shall haue necessarie occasion to handle it at the foureteenth verse, & the whole Gospel is of nothing else. Yet I may not forget to note in a word, how gratiouly it pleased the Son of God to deale with the world. He liued amongst men, he kept company with men, he came (as himselfe speaketh) *eating, and drinking*. He was familiar with men, hee applyed himselfe to their customes, and fashions in all thinges lawfull; and (as a worthy Scholler of so excellent a Maister sayth of himselfe) *Hee became all things to all men, that hee might by all meanes saue some*. Iohn Baptist (as it was fitte for him) led an austere life; withdrawing himselfe from

Luk. 7. 34.

1. Cor. 9. 19

the

Chapter I. verse. 9. 10. 11.

the company of men, abstayning from the lawfull vse of that varietie, both in diet, and apparayle, which the Lord of his rich bountie, hath afforded to men. They that would in any thing vse his ministerie, either for instruction, or baptisme, were fayne to come to him, and attend vpon him. Our Sauour was ready (ordinarily) at euery mans call. Who euer came with petition to him and went away vnsatisfied? Sometimes hee deferred the matter, and would make as if hee hearde not; yea, sometimes hee seemed to aunswere somewhat roughly, as to the woman of *Canaan*; but it was not to deny their requests, but to encrease their faith. He meant not by such delayes to continue their paine, or trouble, but to double his mercy, both vpon their bodies, and vpon their soules. Where hee sawe neede of helpe, and want of meanes to begge it, by reason of ignorance, or some other infirmitie, hee most kindly offred himselfe and his seruice. *Wilt thou be made whole?* sayth he to the man, that had lyen 38 yeares *bed-red*. To conclude, such was the conuersation of our Sauour vpon earth, that nothing wanted to shewe who hee was; nothing hindred men (commonly) from comming to him, but that, which, in all reason, should haue allured them: so great maiestie, with so great meekenesse; such power to helpe, with such readinesse to bee imployed. *O the blindness of men!* sayth one: *O the pride, and frowardnesse!* sayth another. *They worthily perished, that made themselves unworthie of such undeserued kindnesse. What would they haue had, more then was offered them? yea they could neuer haue desired so much, as was afforded them. And could they bee so unkinde shall I say, or unwise and wilfull? as to make light account of.* Stay your sentence a little; we are not come to that point. Take heede least by reprobuing of other, you condemne your selues. What want you, except the bodily presence of Christ, that they had? No one man,

Ioh. 4. 49.

Mat. 15. 23.

Ioh. 5. 6.

sauiing

Sermon 7. upon I O H N,

sauing those Disciples, that continually followed him, heard so many of his Sermons, sawe so many of his miracles, knew so much of his kindnesse, as wee all doe, or may doe.

That, which they might heare, in a long time, by peecemeales; wee may read, in a few howers, altogether: before occasions of manifold busines distract the mind, and confound the memory. Wee see not the blind restored to sight, the lame made to goe, the dead raysed to life. What could wee haue seene? There was seldome any outwarde meanes vsed to these purposes, by which the eyes of men might be feed, If they heard him speak, to signifie that he would haue such or such a thing done and sawe the effect ensue accordingly, it was all the advantage they had of vs, that now liue, and every day may heare, and read the historie of these things recorded. If hee were then amongst men in his person, hee is now amongst them in his word. I wil say nothing of the difference, betwixt these two meanes of bringing men to beleefe. Let the euent speake. It is manifest by the historie of the acts, that more were conuerted to the faith, in one yeare, after our Sauours death, by the ministry of the word, in the mouthes of the Apostles; then in all the three yeares, and vpwarde of his preaching, and working miracles. The vse of this later was but to credit the persons, that their doctrine might bee receiued. Wee professe, that wee are resolved of the trueth of all things deliuered in the Scriptures. Then certainly our Lord is amongst vs in these dayes, though not in the same māner, yet in as great measure for means of knowledge, and beleeuing.

What intertainement had hee then by them; hath he now by vs? The former wee must learne of the Euangelist, of the later wee shall heare more anone. Concerning the people, that liued in our Sauour Christs time, and heard, and sawe, what he spake, and did; what

Chapter 1. verse 9. 10. 11.

would any reasonable man looke for, but that they should acknowledge him, and honour him, as the Messiah, by trusting in him? So they should haue done. And did they so? Read the record. *The world knewe him not.* Is it possible there should bee such blindnesse, where there was so good light? Could the light bee vnseene, that shone so brightly? It is woorth the doing, to consider this point a little better. And first, let vs examine the wordes, what is meant by *the world*, what by *not knowing*. The world in the first part of this verse, signifies the earth, the place, where men ordinarily liue, & abide; so that by Christs being in the world (as I sayd) his conuersing, and liuing vpon the earth among men was noted. In the second part, *The worlde was made by him* (that I may dispatch this point at once) the worde is taken in the most generall sense, for all thinges created; heauen, and earth, and whatsoeuer is contained in them. This last clause affordes vs a third signification of the worde, more particularly then either of the other. *The world knewe him not.* It was not required, nor could bee lookt for, that the frame of the heauens, or the Globe of the earth, that the Sunne, Moone, or Starres, that the beasts of the field, the foules of the ayre, or the fishes of the Sea shuld take knowledge of the Messiah. None, but such creatures, as were indued with reason, could bee capable thereof. The Angells it concerned not: neither are they at any time called the world. It remaines then, that by the *world* men onely are signified.

And of them it is sayd, that *They knew not Christ*. In what respect did they not knowe him. As hee is God Almighty, the Creator, and preseruer of all things, he was generally acknowledged, through the world. For there neuer was any people so rude, or barbarous, but they had a perswasion, that there was a God, and that hee was to bee worshipt. But herein, as the Apostle

sayth,

Sermon 7. vpon Iohn,

Rom. 1. 21.

Ver. 25.

sayth, *They are without excuse, because knowing God, they do not glorifie him, as God, neither are thankfull: yea (as it followeth afterwards) they turne the truth of God into a lye, and worshippe, and serue the creature, rather then the Creator.* By which it is manifest, that the Euangelist doth not speake heere, of our Lords being in the world, by his continuall prouidence, and gouernment, as I noted before. Neither may wee vnderstand it of the Person, which by no light of nature, either bred in the soule, or receiued from the creatures, could possibly be descryed.

Therefore wee must needs interpret this knowledge, of acknowledging our Sauour for the Messiah, and resting vpon him, accordingly, for spiritual deliuerance from sinne, death, and damnation.

It is further to be obserued, in this part of the verse, that the Euangelist chaungeth his speech, and whereas before hee had spoken of the light, to which, *It* should aunswere; now in steede of that, hee sayth *him*: *The worlde knewe him not*. Whome did not the worlde knowe? In the next verse before, hee mentioned the light; Therefore he should now haue sayde; *The worlde knewe it not*. The Greeke expresseth neither *It* nor *him*, in the two former clauses; but because in this last, the Euangelist expoundes himselfe, saying *him*, and not *it*, therefore wee supply that worde, in both the other. As for the reason, why Saint Iohn vseth the worde *him*, wee must remember, that hee speakes of the person of the Messiah, howsoeuer hee describe him, by calling him *the life*, and *the light*. Now to the person, *Hee*, and *Him* agree verie fitly. In the Originall, *The Word* is of the same gender, that *hee* is of; yet might wee not so speake of it in English, but that wee haue respect in our speech, rather to the person, then to any titles, by which he is described to vs.

Thus

Chapter I, verse 9. 10. 11.

Thus then wee are to conceiue the Euangelists meaning, that to amplifie the kindnesse of our Sauiour, in offering saluation to the worlde, hee sets foorth the great, and incredible vnkindenesse of men: who would not, or (at the least) did not acknowledge him, that they might be saued. But you will say, This complaint is too generall against the world; seeing it is well knowne, euen by record in the Gospell it self, that, from time to time, many beleued in him. This, some men discerning, restraine the worlde to the wicked of the world, who refused to beleue.

Chrysost. hom.
7. in Ioan.

But the accusation in the Euangelist is all one, though wee so expound it. *The worlde* (sayeth hee) *knewe him not.* And I thinke wee shall hardly finde *the worlde*, anye where in Scripture taken for the wicked, but where there is some opposition exprest, or signified, betwixt them, and the godly. *I pray not for the world, but for them that thou hast giuen mee out of the world.*

Ioh, 17, 9,

Who sees not, that in this sentence, the world, or wicked are opposed to the godly, whome the Lord hath chosen out of the world? And yet euen in this, and the like examples, we may very well, *by the world*, vnderstand men in generall. *The worlde cannot hate you, but mee it doth hate.* What is that else, but as if our Lord should haue sayde, men cannot hate you, but they hate me? It is true indeede, that the reason of this hatred is the wickednesse of men; but this wickednesse is so generall, that it may truly be affirmed of the world, in such generall tearmes. Therefore although some few, whose hearts it pleased God extraordinarily to inlighten, and incline, did confesse him to bee the Messiah: yet generally, *the world* did not know him, as Saint Iohn, not without cause, complaynes.

Chap 7, 7.

For to whome may it not worthily seeme strange; that a personage of such worth, & excellency, should make

him.

Sermon 7. upon Iohn,

Act. 14. 11.

Ver. 13.

Ver. 12.

Mat. 11. 5.

Ioh. 9. 1.

Chap. 11. 39. 44

himselfe knowne to men, in such a wonderfull sort, and yet not bee acknowledged to bee such an one, as apparently he was? The fame of his doctrine spread it selfe abroad in all places; in so much, that it was knowne in *Rome*. The light of his glorious miracles, shone farre and neere to all the Countries, that bordered vpon *Iewrie*, or had any ordinarie traffick with the *Iewes* in those parts. *Paul*, and *Barnabas*, hauing wrought a miracle vpon a poore Cripple at *Listra*, the people lifted up their voyces, saying in the *Lycaonian* tongue, Gods are come downe to vs, in the likenesse of men. Yea this opinion rested not among the common sort, but stretched to the wise, and learned; in so much, that *Iupiters Priest*, brought *Bulles* with *Garlands*, and would haue sacrificed with the people. Behold I pray you, what effect one miracle was able to worke in the hearts of so great a multitude. The workers of it were taken for Gods; and those none of the meanest; They called *Barnabas*, *Iupiter*: and *Paul*, *Mercurie*. *Iupiter* was the chiefe of the *Heathen Gods*, and *Mercurie* his sonne, of especiall imployment, in all matters of importance. Neither stayed they here, but prepared their sacrifices in the best manner; *Bulles* with *Garlands*, and brought them to bee offered vp. Compare our Lords manie and admirable miracles, with this one worke of the Apostles; supposing it had beene done by their owne power, and vertue. Looke not that I should stand to reckon vppe the particulars; take a viewe of them in grosse, as they are rehearsed to *Iohns Disciples*: The blind receiued sight, the halt were made able to goe, the lepers were cleansed, the deafe had their hearing, the dead were raysed vp. Neither were these things done once onely, but often, and ordinarily. Some, that were borne blinde, had eyes, and sight given them, when they were growen to mans estate. Some, that had lyen in the graue, till they were thought to bee putrifi-

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Chapter 1. verse 9. 10. 11.

ed, were quickned by his voyce, and made to liue againe vpon the earth, to the amazement of al that knew them.

I appeale now to the iudgement of all indifferent men. What could the world imagine, in this case? To denie, that such miracles were wrought, it was absurd, and senselesse. Their owne eyes refuted them. Should they haue excepted against the trueth of that, which seemed to bee done? Triall by sense would haue conuincd them. Perhappes, they might ascribe them to naturall causes. All reason, Physicke, and Phylosophy disclayme that power. Must wee not of necessitie confesse (vnlesse we will bee altogether shamelesse) that none but God, was able to doe such wonders? was it possible then, hee should not bee knowne? I see, wee are all readie to inueigh against their blindnesse, if they could not; their puerfnesse, if they would not knowe him. And I confesse, they deserue to bee infamous for it, to all posteritie. But it is more honour to rescue a friende, then to kill an enemy: More wisdom to looke, that there bee nothing in our selues worthy of such iust blame, then to reprocue the faults of other men.

It was the sinne and shame of those times, that the Messiah, liuing in that sort amongst men, was acknowledged, by fewe or none of them. Are men in these dayes excusable? you will say I. They are perswaded, that Iesus is indeede the Sauour of the world. Whence ariseth this perswasion? It is rather suckt in with our nurses milke, then receiued by the instruction of our teachers. Wee hould it, because it is commonly beleeued, not because it is certainly true. Wee heare not of any other meanes; and therefore wee are content to accept of these. They are not chosen by vs, vpon our owne iudgement, but ta-

Sermon 7. vpon IOHN,

ken vpon common credite. We follow the tyde, and streame of the flood, being readie to turne with the water, whensoever it shall ebbe. I would to God olde experience, did not cause new doubt. It is an imputation that lyes vpon our Nation generally, as the writers of histories record, that we cōquer easily, and loose as easily; wee get many Townes, and Forts, yea sometimes Kingdomes, but wee hold them not long. God forbid it should bee so in religion. Our acknowledging of the truth is not so commendable, or blessed, as our deniall would bee shamefull, and cursed. But I must remember not so much to what purpose I speake, as what our Euangelist directes mee to speake: yet I could not but touch here by the way, though I bee bound for another place. Let it bee my fault, so it bee your benefite.

I come now to the amplification of the worlds vnkindnesse, and ignorance, that it was made by our Lord and yet would not know him. Wherein (ere we meddle with the matter, that is principally intended) wee must cleere this doubt, for the better vnderstanding of the text, How the creation of the world can bee applied to argue the sinne of men, in not acknowledging Iesus Christ for the Messiah. This scruple hath made diuers writers expound this whole verse, of the naturall knowledge, which is to bee had, by the consideration of the Creatures. But there is no reason, to leaue so many good proofes, as drawe vs the other way, to follow this one. Likelyhood, in so vncertaine a path; I might say, so straying from the truth, which is here propounded to all men. For out of question (as it hath beene shewed) the world cannot iustly bee condemned, for not knowing GOD (because indeede they did knowe him in the creatures) or for ignorance of the Messiah by those meanes, which were neuer able, nor intended to giue knowledge of him. Therefore it

Chapter 1. verse 9. 10. 11.

is agreeable to reason, and diuinitie, rather to seeke, how wee may aunswere this doubt; then, because of it, to forsake a manifest truth in exposition. First then, wee say, Saint *Iohn* condemnes the world of ignorance, and vnkindnesse, that they acknowledged not our Sauour liuing amongst them, & conuersing with them, though hee were indeede the verie maker of them, and author of their being. But you will aske me how they should discerne any such matter, by his carriage, and behaviour in the world. Therefore I aunswere secondly to that point, wherein the whole cause of doubting lyes; that the miracles, which our Sauour wrought, from time to time, in the sight of all the world, were euident proofes, that hee could bee no other, but the great Commaunder of heauen and earth. Did hee not ouer rule the course of nature? Did hee not giue sight, hearing, health, and life, by his bare worde? *Damsell, I say vnto thee arise; and straight way the mayden, that was dead, arose, and walked. Hee cried with a loud voyce to Lazarus, Come forth.* Not as if hee could make him, that had lyen foure dayes in the graue, heare without life; but that all men present might knowe, that hee vsed no other meanes, to put life into him, but his commandement onely. Who could worke such wonders, but hee that had power, aboue, and against the course of nature? How could he by any meanes better assure them, that it was he, that made the world, then by taking the same course in changing nature, that hee had followed before in creating nature? *God sayd, let there be light, and there was light. Young man (sayeth Christ) I say vnto thee arise, and hee that was dead sate up, and began to speake.* Might not these courses haue taught, and assured the world, that hee, whom they sawe, and heard commanding death it self, and doing whatsoeuer it pleased him by his word, was the same, by whome all things were created?

Mat. 9. 41.

Ioh. 11. 43.

Gen. 1. 3.

Luk. 7. 14. 15.

Sermon 7. upon Iohn,

Consider then the slouthfull carelesnesse, or the wonderfull blindnesse of the worlde, that knewe not him that had made them. Why should they be so carried away with the vaine pleasures, or toyle some businesse of this life, as not to bestowe some little time, in the consideration of so straunge, and admirable a personage? Say, they might bee this day, extraordinarily employed in their worldly affayres, that they could not haue a minutes leasure, to bethinke themselves of the wonders wrought by him: They sawe the like againe next day, day after day, for the space of three yeares together, and vpwardes. It was hard, if in so long a time, they could not steale one hower or two to aduise with themselves, and their friendes, of so extraordinarie a matter. Well, let vs yeeld so much to their manifold occasions, in their ordinary employments. What will they aunswere for themselves, concerning those miracles, which our Saviour wrought, vpon their Sabbaths? Will they saye, they had no leasure from their businesse, on those dayes? For very shame, they dare not. Were they not priue to them? They were done in their open Synagogues oftentimes. But I knowe not how I am slipt, ere I was aware, into that, which particularly concernes the Iewes, with whom I must deale in the next verse; to which I now come.

Hee came to his owne; and his owne receiued him not. Kindnesse offered, requited with vnkindnesse. Both so great, that the holy Ghost, hauing spoken of them in generall, in the very last verse, repeates them heere in particular, and that with speciall amplification. Hee had sayde before, *Hee was in the world.* Therefore hee might haue beene knowne of men. He addes now; *Hee came to his owne.* Therefore hee should haue beene intertained. But *the world knewe him not.* He was a straunger to them, who lookt not for any such guest.

Chapter I. verse. 9. 10. 11.

His owne could not plead such ignorance. They had heard of him, they longed for him. For all this, *They receiued him not.* Is it credible? Is it possible? It is too true. Hee had very meane, or rather very bad intertainment at their hands. Wee may not passe ouer the matter so sleightly.

Let vs see the particulars: First, his comming to his owne; then his reiecting by his owne. For the cleerer interpretation of the text, wee must examine what is meant by *His owne*; because the vnderstanding of that concernes both partes of the verse. That being knowne, in the former parte, wee must consider *his comming*; in the later, *his reiecting*.

Hee came to his owne. Our Rhemists, who account their differing from vs, a high poynt of their popish obedience, would not translate as wee doe, *To his owne*, but must needes haue a farther tricke, *Into his owne*. By which translation, first, they must, of necessitie, vnderstand the place, to which he came, or else they speake but ill fauoured English. For no man, that knowes what belongs to our Language, will say *Into*, if hee spake of persons, but *to them*; vnlesse hee meane to signifie such a comming, as is spirituall, into the hearts of men, or into the midst of a multitude; neither of which, in this place canne bee intended by the Euangelist. Secondly, though the place bee signified; yet may our translation very well bee allowed. I appeale in this case as to all men, that canne speake English; so to these Rhemists, who translate so in other places. *From that hower (say they) the Disciple tooke her to his owne.* Heere is the same word for *into*; and more reason, because the speech is of Saint Iohns receiuing the Virgin Marie into his house: yet they translate, as we do here, *to his owne*.

εἰς τὰ ἴδια.

Ioh. 19. 27.

Sermon 7. upon I O H N,

Act. 21. 6.

The like example wee haue else where. *They returned vnto their owne.* The Disciples at Tyre, hauing brought Paul, and his company to the Sea side, and seene them shipt, returned to their owne houses. *To,* or *vnto*, which are all one, but not *into*: Therefore there was (in their iudgement) no necessitie of reiecting our Translation in this text, and forging a new.

τὰ ἴδια
ἢ ἴδια.
In propria sui.

But let the Translation passe: the sense of the wordes is more worth our labour. The Originall Greeke, and the vulgar Latine make difference betwixt the wordes, *His owne*, in the former, and the same in the later part of the verse. The Greeke keeps the same word in both, but alters the gender. The Latine chaungeth the word too, aswell as the gender: Both the one, and the other direct vs to expound the first, of the place; and the last, of the persons. Neither our translation nor the Rhemists expresse this difference.

If they had added to their, *into his owne, Countrey, or place*, or some such worde to make the Euangelists meaning more plaine, I would haue thought, they had rather indeauoured to bee vnderstood, then striuen to dissent. Well, let vs then *by his owne* in the former clause, conceiue, that Saint Iohn notes the place, whither our Saviour came. Thus remains a great doubt, whether this place, bee the worlde in generall, or the Land of *Iudea* in particular. Not to trouble you with any long discourse of this point, it seemes most likely to mee (with reuerence of other mens iudgement) that the holy Ghost in this verse speakes particularly of *the Iewes*. Of the worlds ignorance, and carelesnesse in not taking knowledge of so rare, and extraordinarie a personage, hee had spoken in the former verse: and amplyfied their sin, by noting, that he, whom they did not know, was their Creator; as the miracles, he wrought

Chapter 1. verse. 9. 10. 11.

in their sight, manifestly testified. If this were a fault in the world (as it was a most greivous fault) what was it for *the Iewes* to refuse him? Should that bee obserued by our Euangelist, and this past ouer without noting? especially since his whole story shewes, that our Lordes life, and miracles, were as it were shutte vp within the Land of *Iurie*? Besides; the worde in this later verse leades vs to the Iewes. *Hee came to his owne*: Coming to them argues more, then *Being in the worlde*. Ignorance was iustly imputed to the world. Not receiuing, is a sinne more fittely to bee charged vpon the Iewes.

If wee consider the wordes vsed by our Euangelist, I thinke wee shall finde small reason, to call the worlde *Christs owne*. For although it bee true, that *the earth is the Lords, &c.* and that our Sauour was the maker of it, and the whole worlde; yet who euer obserued that the world was so appropriated to GOD, or to the second person in Trinitie? *The possession*, that God promised to giue him, is not in regard of Creation; but of Mediation; whereas they, that expound this place, of all the world, make Christs right thereunto consist in the title hee hath to it, as the authour of it. Now that is ordinarily sayde to bee a mans owne, which is proper to him, after some speciall manner, otherwise, then other things are. But what canne wee imagine, to which our Sauour hath not as good clayme, by his interest of Creation, as to the worlde? How then should this bee tearmed *His owne*? and as some auncient writers haue exprest the word *His owne proper*? But if wee apply it to *the Iewes*, euery man knowes, that, whereas all the worlde was GODS, hee tooke the Land of *Iewry* into his especial protection. And howsoeuer all nations were his, by creation; yet hee chose the Children of Israell to bee his peculiar people: so that they, and their Country were his owne

Chryso. hom. 7.
in Ioa. Cyprian.
ad Quirin. lib.
1. cap. Cyril. in
Ioa. lib. 1. ca. 11.

Psal. 24. 1.

Psal. 2. 8.
Maldonat ad
hunc locum.

Iren. lib. cap. 11

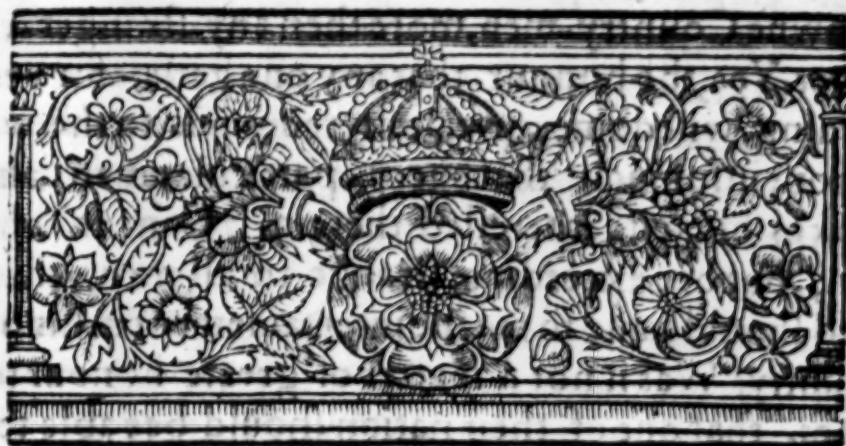
August. in Ioa.
tract. 2. In sua
propria.

Sermon 7. upon Iohn,

not by nature, but by grace indeede; yet in such sort, that hee made his aboade visibly amongst them, as hee did not in any part of the world beside. The examples I alledged before, wherein these wordes were vsed by the holy Ghost, shew plainly, that by *His owne*, his particular place of habitation and his *Rendez-vous*, as it were, is signified. This the Lord had in *Iudea*; and therefore I may safely conclude, that this verse is particularly to bee interpreted of the Iewes.

But the time is past: that which remaines, the next time of this exercise, if it please God. To whom, &c.





THE EIGHTTH SER- mon, vpon the first Chapter of I O H N.

Verse 11.

*Hee came to his owne, and his owne receiued him
not &c.*



Here is (ordinarily) in all men, a
speciall affectiō to their Country,
& Country-men, where they were
bred, & among whom they were
brought vp: Either because it pro-
ceeds from nature, who takes her
aduantage at the first, and settles
her selte in our hearts, while there is no resistance; or
for that it pleaseth God, that (according to true reason)
we should think our selues most bound to them of whō
we receiued most helpe, when wee were least able to
helpe our selues. From hence it comes, that there is a
mutuall loue betwixt them, that are of the same nation;
So that generally, an English man affects an English-

man

Sermon 8. upon Iohn,

man; so a Scot, a Spaniard, a Frenchman, euery one his owne Country-men, more then any stranger whatsoever. Yea, the honour that any one getts, for vertue, learning, wisdom, or valour, redounds to the whole nation; insomuch that euery particular man almost thinkes himselfe interested therein. Can it choose then, but bee exceeding strange to all men, that our Lord should haue so meane intertainment in his owne Country? Was it not a matter of greate honour to the Iewes, that one of their nation should bee able to doe such admirable things? They bragd exceedingly of the Prophets, that had liued, frō time, to time amōgst them. VVhat were all they, to this one? And yet hee came to his owne, *and his owne receiued him not*. Neither came hee, as an ordinary man, that the refusall of him should be no more, but a matter of vnkindnesse, by neglecting the common bende of Country-ship: but this comming to his owne, is of more importance.

For, by *His owne*, as I shewed in my last exercise, the place, or Country, to which he came, is signified. And not that only, as if he had no farder right to it, then the title, that euery man hath to the place of his birth, and education; but by those wordes *his owne*, we vnderstand an especiall interest, that he had in that Country. To which he came not as a stranger to see, and to bee seene; nor as an heire, to a Lordship, of whome the tenants had neuer heard any thing; but as one, that was famously knowne to be rightfull honour, and had long before appointed, & was lookt for daily, to take possession. Shall we looke into old Deeds, & euidences, yea better then Deeds, & euidences, auncient records, kept most carefully, and faithfully in the highest court of Roules, where the holy Ghost himselfe is master of the office; & all the Clarks not only sworne, but certainly knowne to be void of ignorance, & free frō alcorruptiō? I will not meddle with the Originall Graunte
from

Chapter I. verse 9. 10. 11.

from GOD, rather signified in a threatning manner against the Deuill; then exprest by any way of promise, to *Adam* in Paradise. This was too generall, and affordes the Jewes no more aduantage of clayme, then any other people whatsoever: because all are *Adams* posteritie. That blessing of *Sem* is somewhat more particular; Restrayning the generall, which (by reason of *Noah* the father) might seeme to bee common to all three sonnes, to one of them onely. *Blessed bee the Lord God of Sem.* But of *Sem* came diuers not only families, but Nations; The *Assyrians*, *Persians*, *Lydians*, *Aramites* or *Syrians*, and *Hebrewes*. Which of these hath speciall interest to the promise? The *Hebrewes*, by *Abraham*; to whome the promise was directly made, that in him all the Families of the earth should bee blessed. *Abraham*; also had many Children, of whome *Ismaell* was the eldest; but the blessing was settled in *Isaac*; In *Isaac* shall thy seede bee called. But wee are not yet certaine, where to finde this blessing. *Isaac* had two sons by his wife *Rebeccah*, two twinnes, *Esau*, and *Iacob*. Of whome God himselfe prophecied to their mother, that the eldest should serue the younger; And accordingly it came to passe; The birthright, and the blessing being couayed from *Esau* to his brother *Iacob*. We are nowe come where wee may well rest; Because the twelue Patriarkes, the sonnes of *Iacob* continued one people without any diuision, and (except the time of their captiuitie) in one Countrey, til the time of the Messiahs appearing. But for the greater certainty of the truth, & better directiō for the knowing of him, whē he shuld come, it pleased God to reueale to *Iacob*, & by him to his children, that *Shiloh*, he that was to be sent should proceede out of the Loynes of *Iudah*. And as if this had not been enough, he leads the Jewes to the house of *Dau*. in which this deliuerer should be born, & sit on the throne of his father *Dauid* for ever. Yea the very place of his birth is

Chap. 9. 26.

Chap. 11. 14. 26

Chap. 12. 3.

Chap. 16. 11

Chap. 21. 12.

Chap. 25. 24. 23.

Chap. 27. 35

Chap. 49. 10.

Psalm. 132. 11.

Luk. 1. 32. 33.

named

Sermon 8. upon Iohn,

Mic. 5. 2.

Mat. 2. 8.

Act. 10. 34.

Col. 2. 17.

Heb. 9. & 10.

Ioh. 4. 22.

Mat. 15. 24. 26.

Dan. 9. 27.

Mic. 5. 2.

Ioh. 1.

Luk. 2. 9.

Mat. 2. 1. 2.

Mat. 7.

named, by which afterward the wisemen, that came from the East, were directed; *Thou Bethelhem Ephrata* (saith the Prophet) *art little, to bee among the thousands of Iudah; yet out of thee shall he come forth to me, that shall bee the ruler in Israell.* Of him all the Prophets beare witnes, To him all the shadowes, washings, and sacrifices of the law belong, as to their body, and substance: by him the Iewes looke for deliverance, to him they had an especiall title. *Saluation is of the Iewes*, saith our Sauour. And in an other place more strictly. *I am not sent but to the lost sheepe of the house of Israell*; in comparison of whome, the Gentiles were as dogges. Doth not the Euangelist then truly say, that our Lorde came to *his owne*, when he came into that part of the world, which he had before prepared for his comming; whether hee had sent his Heralds to proclaime the time of his comming; as it appeares in *Daniell*: where the place of his birth was appointed by *Micah*, as by an Harbinger: where *Iohn Baptist* as his Gentleman vsher had giuen especiall notice of his approach, and stood waiting in the streetes to goe to meete him? Thus came hee to his owne; not stealing in by night, or thrusting into some creeke, where hee might least bee seene, or hiding himselfe in the fardest partes of the lande, that were most vnpeopled; but sending his Angels to reueale his birth to Shepherdes; who without suspicion of any deuise, or complot, might spread the report of it abroad, as they did. Directing wisemen from the East, by whome *Herod*, and *all Ierusalem* might bee informed, that hee was come; shewing himselfe by the space of three yeeres, and an halfe, to al his country-men in those partes, with such a grace, and authority in his teaching, that the Pharisees were nothing to him; with such power, and commaunde, in working miracles, that the windes and Seas obeyed him; sicknesses at his worde gaue place to

health

Chapter I. verse II.

health, blindnesse to light, yea death was forced to resigne vp his possession, to life. V Vee haue seene his comming: Lette vs take a view of his intertainment.

His owne receiued him not. Perhaps not with such signes of ioy, shewes of triumph, and significations of obedience, and subiection, as in such a case it was fit, & necessary, they should haue done. There might haue bin some excuse for them, if they had fayld in the manner of his intertainment only. They were vnder the Romans gouernment, and durst not be knowne of any other King they lookt for, till they might see him in the field with banners displayed, professing himselfe to bee in armes, for their deliuerance. But they would not at all receiue him. This behauour cuts off al excuse, and laies them open to a iust imputation of rebellion. But heere wee must first call to minde, that by *His owne*, not the place, as in the former part of the verse, but the persons, to whome he came, are signified. Secondly, let vs, in a word, or two, consider their refusall of him; What is meant by not receiuing him: why the holy Ghost vseth this word of the Iewes, whereas he had said no more of the world in generall, but that they knewe him not, *The Iewes receiued him not.* Did they not receiue him? They flockt after him, in multitudes; they came to him far, & neere, to be cured by him, of al kind of diseases: they acknowledged the power of God in his miracles; yea so highly did they esteem of him, and so greatly affect him, that they would needs haue made him a king. How thē is it said, that they would not receiue him? To receiue a messenger, that comes from a Soueraigne Prince to his subiects, is not only to suffer him to come a-shore, to let him haue entraunce into the Citty, to entertaine him with good cheere, to lodge him well, to giue him some present, to honour his person, but especially to accept of his message, and to performe that, which he requires

Ioh 6:15.

of

Sermon 8. vpon Iohn,

of them, in his Lord, and masters name. If they be wanting, in these later duties, let the former be done in neuer so good sort, they may iustly bee charg'd with not receiuing him, that comes. Shall I make it plaine by an example of the like nature.

Iohn Baptist (as our Euangelist hath taught vs) *was sent to beare witnesse of the light, that all by him might beleue.* Was he receiued by the Iewes, or no? If you looke to his outward entertainment, you shall find, that hee had all the kindnesse shewed him, that hee would admitt of, and might haue had much more, but that he continually refused it. Neither was this from the teeth outward, in shewe without substance, but from the very affection of their heartes, which were sette on him, so that hee might haue ledde them like children, whither soeuer hee would. But what say you to the ground of his message, the ende of his embassage from God to them? Did they receiue him or no? Did they beleue, by meanes of him? If they did not; howsoeuer they accounted of his person, they receiued him not. For the receiuing of him, was the entertaining of his message, that hee brought, by beleuing that Christ was the light, and resting vpon him to bee inlightned. It is not hard now to vnderstand, what is meant, in this place, by not receiuing. And if it were; the Euangelist makes it plaine, and easie in the next verse, where hee expoundes receiuing to bee beleuing in his name. So that not to receiue Christ, with which fault the Iewes heere are charged, is, not to beleue in him. VVhat that is, I haue already shewed in parte, and must handle it againe, when I come to the expounding of those wordes. In the meane while, lette vs holde this for a certaine truth, that to receiue Christ, is to beleue in his name, and that the Iewes are challenged for not beleuing therein.

Ver. 12.

Chapter I. verse II.

The world was accused of ignorance, by our Euangelist. *The world knewe him not.* The Iewes, his owne people, haue a farder matter layed to their charge, that *They beleued not in his name:* whence ariseth this difference? VVas it enough for the world to haue knowne him? VVere the Iewes free from ignorance of him? Neither of both. For they only haue the prerogatiue to bee the sonnes of G O D, that beleue in his name. The Demills knewe him to bee *the holy one of G O D;* yea, *the Sonne of G O D,* and made open profession of that their knowledge: as Saint Iames also testifies of them, *They beleue, and tremble,* to their farder condemnation. And for the Iewes, the Apostle Peter giues this testimony of them, That, *Hee knewe, their betraying, and denying of Iesus in the presence of Pilat, their preferring a murderer before him, and their killing of the L O R D of life, proceeded from ignorance, both in the common sorte, and in their gouernours.* Then it coule not haue auayled the Gentiles to haue knowne him, without they had also beleued in him; and the Iewes not beleeuing, was of ignorance. Yet of the former the Euangelist saith, *They knewe him not:* of the later, *They beleued not in his name.* In both, hee speakes most wisely, and fitly. The very first steppe to belieuing in Christ, is the acknowledging of him to be sent from God. Of this, his many, and glorious miracles gaue so manifest, and certaine prooffe, that the mouths of children were filled with his prayfes; *Hosanna to the Sonne of David.* Therefore if the world would not take knowledge of our Sauour, what excuse remaines there for them? How can they bee charged with any lesse? How could they be ignorant of so much?

Now the Iewes were faulty in an higher degree. They knewe of olde, that there was a deliuerer to come; that the time appointed for his comming was expired: they heard euery day the Sermons of I. Baptift, who assured

them

Luk 4.34.
Mark.3.11.

Iam.2.19.

Act.3.13.14.
15.

Mat.21.15.16

Sermon 8. upon Iohn,

Ioh. 1. 26. 29.

Ioh. 1. 7 .
Act. 19. 4.

them, that the kingdome of God was at hand; that hee, whom they, and their Fathers had so many yeeres lookt for, and longed for, was in the midst of them: and that nothing might be wanting to their full instruction, hee pointed out the person with his finger; *This is he, Behold the lambe of God.* But what belonged to the matter, that they might haue benefit by this deliverer? I see the man, I heare great commendation of him, I find my selfe wel affected to him; but what is all this, if I knowe not how to make vse of him, of his power, and skill, to mine own helpe? It is all one, as if I had a boxe of most precious oyntment in my hand, which I knew to bee very soueraine, but vnderstood not how it is to be applyed. To shut out this excuse, remember what *Iohn Baptists* office was. *He was sent to beare witnes of the light, that all men through him might beleue.* Cal to minde how faithfully he demean'd himselfe in it. *Iohn verily baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is in Iesus Christ.* This being the estate of matters among the Jewes, while our Lorde was here vpon the earth, were they not iustly to be blam'd, for not beleeuing? Or could they plead ignorance, for excuse? It is true indeed, that they knewe him not to bee the Lorde of life. But this ignorance proceeded of wilfulnesse, and preiudice. What can they say for themselves? Did they not knowe, such an one was to come? They had it continually in their mouths; it was the hope of their life, the ioy of their heart, the glory of their nation, whereof they werent a little proude. But they knewe not, that this was hee. But they might haue done: nay, they could not haue chosen but haue knowne, if they had not wilfully shutte their eies against the light of his miracles, and stopt their eares against *Iohns* testimony of him. Therefore doth our Euangelist, worthily charge them with not beleeuing in his name, whom *Iohn* testified

Chapter 1. verse 11.

and his owne works declared to be the Sauour, that was promised to *Israell*.

This then is the point, that the Euangelist offers to our consideration in these wordes; that *the Iewes*, beeing the peculiar people of *G O D*, to whome the Redemption, that was to be wrought by the *Messiah*, first and principally appertained, refused to accept him for their *Sauour*: It were infinit almost, I will not say to set out, but to set downe the seuerall iniuries, they did him, the indignities they offered him, through the whole course of his life, and ministerie amongst them. His daily working of miracles was imputed to vaine glorie, as if hee sought by them to make himselfe famous in the eies of the world. This vile conceite, his owne kinsmen had of him. Depart hence (say they) and goe into *Iudea*, that thy Disciples may see the workes, that thou doest. For there is no man, that doth any thing secretly, and he himselfe seeketh to be famous. If thou doe these things, shew thy selfe to the world. Yea, that diuine power, by which hee cast out *Diuels*, was maliciously, absurdly, and impiously ascribed to *Beelzebub the Prince of the Diuels*. His familiaritie, and kindnes in conuersing with them, and applying himselfe to their humours, as farre as lawfully hee might, was laden with the reproach of gluttony, and drunkenness. Behold a man, which is a glutton, and a drinker of Wine, a friend of Publicans, and sinners. What should I speake of the monstrous blasphemies, they often vttered against him? That, Hee was a Samaritan, that hee had a Diuell. Yea they were not ashamed nor affraide (O the admirable patience of God, waiting for their repentance!) to iustifie themselves to his face, in such horrible profaneness. Say wee not well (I quake to repeat it) that thou art a Samaritan, and hast a Diuell? And least any thing should be wanting to the height of all impietie, they adde by and by after, Now know we that thou hast a Diuell. The

Ioh. 7. 3. 4.

Mat. 12. 24.

Luke 7. 34.

Ioh. 8. 48.

Ver. 52.

Sermon 8. vpon I O H N,

Diuell himselfe his profest enemy, that cōfess *he knew him to be the Son of God*. His owne people, for whose sake he came into the world *knew that hee had a Diuell*. What should I say, or imagine? Whence should so detestable, & damnable a speech proceed? Are men? Are the Iewes? Are Christs owne people, worse then the Diuell?

But I will not presse these things too farre, because they are a degree beyond the *not receiuing of him*, whereof the Text speakes. If they had behaued themselves toward him in generall, as kindly, and dutifully as some in particular, did now and then, vpon occasion, all had bin nothing, as long as they receiued him not by beleeuing in his name. *Saul* would haue offered sacrifice to God (I take it at the best) of the fattest, and fairest of the Amalakites cattell. *But obedience is better then sacrifice*. He should haue hearkened to the voice of the Lord by *Samuel*, and haue slaine them all. *What shall wee giue the Lord? say the people. Thousands of Rammes? ten thousand riuers of Oyle? The first borne, the first fruit of our bodies? Doe iustly*, (saith the Prophet) *Loue mercie*. So much doth it concerne a man to humble himselfe to the will of God. But this beleeuing was a matter of very great importance; because vpon it depended all hope of deliuerance, by the Messia^h. All disobedience, and sinne, is liable to damnation, but yet there is possibilitie of forgiveness, though the transgression bee exceeding great. Onely this one sinne, of not beleeuing, makes a man vtterly vncapable of any fauour, as long as hee continues in it. In the maladies of the bodie, though the meanes of Physick be not vsed; yet oftentimes the strength of nature ouercomes the malice of the humour, and recouereth the Patient. It is not so in the diseases of the soule, where the corruption euery day increaseth, & the fault once cōmitted, as it were the hurt receiued, admits no cure, but by pardon. An easie cure, I confesse, & a ready: So much the greater was their

1. Sam. 15. 22.

Mic. 6. 7. 8.

Ioh. 3. 29.

obstinate

Chapter I. verse II.

obstinacie and folly) that I may speake of them as fauourably as may be) that would not imbrace so certaine, and so present a remedy.

But this will the better appeare, when wee vnderstand more fully, what it is to belecue in Christ. In the meane while, I will onely put you in minde, to consider a little with your selues of this matter. I am out of doubt, euery one of vs condemnes the Iewes; and not without cause: Let vs take heede that we giue not an heauy sentence against our owne selues thereby. We haue offer of saluation, by the same meanes: wee doe, or may know more, then they could, of the particulars thereto belonging; and namely of that, which is required on our part, *to beleue in his name*. It is not our assenting to the truth of the doctrine in generall; our particular knowledge of the course of mans redemption; our magnifying the ministers of the Gospell, as the Iewes did *Iohn Baptist*; our mislike, & detestation of Popery; that can be sufficient to the sauing of our soules. I grāt, we go beyond the Iews in acknowledging thus much, & in approving of it. But there is more required to the pardon of our sins, & obtaining a right to heauē. We must beleue in the name of Chr: if we do not, it shall profit vs litle, that we know so much. *The seruāt that knoweth his maisters will, & doth it not, shalbe beaten with many stripes.* What haue we but a bare knowledge of the Gospell? Yes, you wil say, we beleue too. Do we indeed beleue, that there is no life, nor saluation, but by faith in Christ? and yet beleue not in him, that we may be partakers of them? What? Doe we not care, whether we be saued or no? It is impossible we should be so desperate: Questionless, howsoeuer we deceiue our selues, we do not so much as giue credit to the truth of the Gospell. But of this too much; beeing not intended by the Euangelist.

Luke 12.48.

It followeth, *But to as many as receiued him, to them he gaue Prerogatiue, &c.* Great was the Iewes vnkindness, that reiected our Sauiour Christ, when hee offered

Verse 12.

Sermon 8. upon I O H N,

himselfe so friendly to them, for the procuring of their saluation. *Hee came to his owne, and his owne receiued him not.* Was he therefore vtterly refused by all? Our Euangelist in these verses implies the contrarie: shewing what priuiledge they got, who receiued, and entertained him by faith. *They became the sonnes of God, by beleeuing in his name. Being borne not of bloud, &c. but of God.* So that the former of these two verses sets downe the estate of them, that receiued him, that *they were the sonnes of God.* The later sets forth the point more at large, declaring their birth to bee of God. In the handling of them, I will keepe mine ordinarie course; First to speake of the wordes, as neede requires: then to deliuer the Euangelists meaning.

Concerning the wordes, I am in the first place, to examine the translation of some of them: Secondly to search out their signification. The translation, that affords some cause of doubt, is of two words in the middle of the verse, *Prerogative*, and *to bee*. Not *Prerogative*, say our *Rhemists*, but *Power*; not *to bee*, but *to bee made*: and vpon these wordes so interpreted, they build the Doctrine of free will. Besides these two, there are also two other wordes, which are somewhat doubtfull for their significations, in the later part of the verse. What it is *To beleeue* in; what is meant by *his name*. For the better conceiuing of the Euangelists meaning, I will first inquire, how these verses depend vpon the former: Secondly, what it is, that Saint *Iohn* would teach vs by them.

Of translations a man may say, as of potions: that if they bee not carefully, and faithfully prepared, they may kill, in stead of curing. For although sometimes, a man of a strong constitution, by the benefit of nature, ouercomes the danger of such an accident: yet where one escapeth, many perish. It falls out so in erroneous translations: some by skill in the Originall,

Chapter I. verse II.

can correct the error, when they reade; other (though but a few) discerning some contrarietie, betwixt some one or two places, and the generall course, that is helde in the scripture, can with wisdom reject that, which with reason they cannot receiue. Those, whom God wil haue especially preserued, haue also a farder teaching of the spirit, by which they are kept from approbation of that, which might ouerthrow their beliefe and saluation. All these are but a small number in comparison of the multitude of them, who like fishes swallow vp the hooke with the baite, and feede on Rats-bane, as if it were sugar. Vpon such our *Rhemists* ordinarily worke, by that corrupt, and poison-full translation of the new Testament; wherein, either they take aduantage of former errors, where they finde any, to continue them, or if they find none, breed some. The vulgar Latin, and our old English translation, before that, which was printed at *Geneua*, expresse the worde, that our Euangelist here vseth, by *Potestatem*, Power. This interpretation the *Rhemists* willingly embrace, & thrust it vpon their followers, and commend it to all that will belecue them, that they may thereby lay a foundation for free will to stand vpon.

Neither are they contented heerewithall: but in the second edition of their said Testament, printed at *Antwerpe*, after their returne to *Doway*, they condemne the Truth, to establish their Error. For in the margin, at this verse, thus they write. *Beza falsely translateth dignitatem, for potestatem*. I wonder, and can not certainly resolue, what the reason should bee, why these English Papists, should forbear to finde fault with our English later translation; and lash out so against *Beza*. He translates *Dignitatem*, *we prerogatiue*. Doth it more concerne your ignorant Lay English, to know what is amisse in *Beza*, whome some of them (perhaps) neuer heard of, fewe of them are able to vnderstand, none of them almost will vouchsafe to reade, or may without leaue, then to be

Anno 1600.

Sermon 8. upon I O H N,

taught, what is faulty in the English, which is in euery mans hand, and sight? But Protestants make great account of *Bezas* translation. And great cause they haue so to doe. For although it bewray the infirmitie of man in some places; yet it hath brought exceeding great light, to the true vnderstanding of the Scripture. Could you hope that any Protestant, woulde bee so simple, as to condemne a man so famous in the Church of God for his learning, and pietie, vpon the bare word of a few Popish Priests? They, that are able to examine the matter, will cleere him, and cast you. They that haue no such skill, must needs bee voide, not of grace onely, but of reason too, if they will bee perswaded, against the truth commonly helde in all protestant Churches, by a simple affirmation of men, whome they know not, who neither can, nor offer to bring any prooffe of that, which they confidently auouch.

But it is not my purpose to enter into any commendation or defence of *Beza*, farder, then it concerns our owne translation; which can not bee iustified, if his bee condemned. You say *Beza* translates falsely, because hee interprets the Greeke Worde, *dignitatem*. If the translation bee false in *Beza*, or our English, it is either because the worde will not beare it, or for that it will not stand with the sense of the holy Ghost, in this place. For if it agree with both, out of doubt the translation is warrantable. Now what doth *Beza* meane by *Dignitie*, or wee by *Prerogative*, but an Honour, and Autoritie, or Right, by which wee are the sonnes of God? So did *Erasmus* expound it, before *Beza*, a man of no meane skill in the Greeke tongue. So since *Beza*, one of your owne side a famous Iesuite *Immanuel Saa*; *Autoritie*, *Dignitie*, *Prebeminence*: and for prooffe of his interpretation, he brings that place of Saint Paul; *Let every soule be subiect to the higher Powers; for there is no power but of G O D.* Heere the

worde

Εξουσία

Erasmus in Paraphrasi ad hunc locum.

Immanuel Saa. in Ioa. annot. ad hunc locum. Rom. 13. 1.

Chapter I. verse II.

worde translated *Powers*, and *Pomer*: in his Iudgement, signifies *Autoritie*, or *Dignities*; and, by a trope, them, that are in *Autoritie*, *Honour*, or *Dignitie*. *Palacius*, an other of your owne men, sometimes Diuinitie Reader in the Vniuersitie of *Salamanca* in Spaine, hauing recited diuers Interpretations of this worde, at the last concludes, that the most naturall sense of it, in this place, is to take *Potestatem*, power, for *Dignitatem*, *Prerogative*; and hee addes a litle after, that if wee translate as the vulgar Latin hath it, *Potestatem* Power, the sense will be somewhat obscure.

You heare the iudgement of some learned Papists; shall I confirme the point by the *Autoritie* of some ancient writers? *Cyrril* expounds *Potestatem*, to bee *Dignitatem*; that is, hee shewes, that the worde vsed by the Euangelist in Greeke (wherein also *Cyrril* writ) signifies as much, as *Prerogative*, or *Honour*; and to this purpose is hee alledged by *Palacius*; who seconds this Iudgement of *Cyrril*, with the cōsent of *Erasmus*, though hee will not name him. If all this waigh nothing with our *Rhemists*; yet I am sure they will bee aduised, how they dissent from *Gregory* the great, a Saint (as they would haue it) of their Church; indeed a learned and holy man, a Bishop of *Rome*, the first of that name. Let vs heere how he takes the place? He gaue them (saith *Gregorie*) this *Dignitie*, and *Excellencie*. *Dignitie*, and *Excellencie*? What is that, but *Prerogative*? If *Beza* translate falsely, what doth *Gregory*? Doe you not wound him, through the others sides? How shall the one bee acquitted, if the other bee condemned? For howsoeuer *Gregory* makes not profession to translate the place, as *Beza* doth: yet hee giues vs his iudgement of the signification, and sense, by alledging it in those wordes. And surely all the Autors, that I haue hitherto brought, serue as well to shewe the meaning of the worde in this Text, as

Metonymia Adiuncts.

Michael Palacius ad Ioa. cap. I. Enarrat 28. §. Iam vero.

Est sensus subobscurus.

Cyrril. in Ioa. lib. I. cap. 3.

Gregor. in Ezech. homil. 6.

Sermon 8. upon Iohn,

Hugo Cardinall
Dionys. Carthu.
Toletus Maldonatus.

lean. Maldonat
ad hunc locum.

the signification of it in generall. To which may be added for farder prooffe of the matter, the iudgement of all them, who translate, or expound it, *Autoritie*, or *Right*: and in a worde, of all them, that acknowledge the Euangelist to speake in this place, not of power, resting in man, after grace receiued, to make himselfe the sonne of God, but of his actuall being the sonne of God, immediately vpon his beleeuing, or hauing of grace. And of this minde are most of the late Interpreters, among the Papists themselues. Yea, *Maldonat* a great man, and a principall Iesuite, not many yeares since, Diuinitie Reader in *Paris*, can not choose, but confesse, that by power, as they translate it, right is signified. And when hee had propounded our interpretation (I meane for the sense) all the reason, hee could finde, to refuse it, was no more, but this, that hauing formerly liked of it, afterward hee grew into mislike, because he found it in a certaine hereticall Interpreter. He saith withall indeede, that hee did better consider of it: But hee, that aduisedly markes, what his better consideration affords, may easily discern, that he had more will, then reason, to dissent from him, whom he slanderously calls an heretike.

It appeares then, by the iudgement of the Papists themselues, and of some ancient writers, that the worde in this place, both for the nature of it, and the sense of the text, may well bee translated, *Dignitie*, or *Prerogative*. But for the better clearing of the matter, and to make way for my answer to these *Rhemists*, touching free will (whereof when I come to handle the Doctrine) I thinke it not amisse, to take a little more paines, in deliuering the significations of the worde. All which may bee drawne to two heads. *Autoritie*, and *Power*. Of the former, the *Rhemists* afford diuers examples. I am a man, (saith the Centurion) *subiect to Autoritie*. They might as well haue

Mat. 8. 9.

said

Chapter I. verse II.

said power, as they doe three or foure times together, in an other place; *Let euery soule bee subiect to higher Powers, for there is no Power, but of God.* What should I stand to recite the words? You may reade them at your leasure, in these places. *Luke 17. 8. Act. 9. 14. & 26. 10. 12. 1. Cor. 15. 24. 1. Thes. 3. 9.* Sometimes they translate the worde *Potentates*; that is, *such as haue Autoritie, and beare rule, whether lawfully, or vnlawfully.* When they shall bring you (saith our Sauour to his disciples) *into the Synagogues, and to Magistrates and Potentates.* So *Ephes. 1. 21. & 3. 10. Col. 1. 16. Tit. 3. 1. 1. Pet. 3. 22.* Of vnlawfull Autoritie wee haue example where the Apostle saith, that, *Our wrastring is not against flesh, and bloud, but against Princes, and Potestates*; meaning, as it is plaine by the next wordes, the euill spirits, or diuels. Of whome, speaking in an other Epistle, hee saith, that *Christ spoiled the Principalities and Potestates.* Vnder this signification I comprehend all those texts, where, by this worde, lawfulness to do this, or that, is vnderstood. For example; our Lord saith, *Hee hath power to lay downe his life, and power to take it up againe.* What power was this? *Lawfull Autoritie*; that hee might doe it, without any sinne, or disobedience to **G O D** his Father. So the Apostle saith of himselfe, and *Barnabas*; that, *They had power to eate, and drinke, power to leade about a wife*; namely, it was lawfull for them. In this sense, our *Rhemists* once translate it *Libertie*: Take heede least perhaps this your *libertie* (say they) *become an offence to the weake.* Our translation hath *Power*. All is one in effect: *Libertie*, or *Power*, signifies there a lawfulness to eat that meat, which was dedicated to **I**dols: Although the Apostle indeede, in that place, speakes but vpon supposition, the thing as it is manifest being vnlawfull in the **I**dols temple, whereof hee there intreateth.

Rom. 13. 1. 2. 3.

Luke 12. 11.

Ep he. 6. 1.

Col. 2. 15.

Ioh. 10. 18.

1. Cor. 9. 3. 4.

1 Cor. 8. 9.

1. Cor. 10. 21.

When

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Mark 3. 15.

Act 8. 19.

Luke 20. 2.

Mat. 12. 24.

Ioh. 10. 18.

When the worde signifies *Power*, it is put for abilitie to doe something, as these examples shew: *He gaue them power, to cure diseases, and to cast out Diuels.* This was that, which *Simon the Sorcerer* would haue bought of the Apostles. *Giue me also this power (quoth he) that on whom-soeuer I lay my hands, hee may receiue the holy Ghost.* So may wee vnderstand that place, where the cheefe Priestes, Scribes, and Elders askt our Saujour, by what power, hee did those things. And this interpretation agrees very well with the blasphemie of the Pharises, who affirmed, that *Hee cast out Diuels, through Beelzebub, the prince of the Diuels.* If wee translate it *Autoritie*, both the worde and the sense will beare it.

But wheresoeuer it may bee translated *Power*, it neuer signifies *freewill* in any place of the Scripture. That I may make good this point, I must craue a little leaue of you, to examine some especiall texts of the new Testament, which seeme to require, or admit that signification. It will not bee lost labour, to bestowe some time, and paines, in a matter of so great importance. The first, and I thinke the principall place, that hath most shew of free will, is that which I brought out of this Gospell; where our Lord tells the Iewes that *hee had power to lay downe his life, and power to take it againe.* I said before, that this power, was *lawfull Autoritie*. But I said it onely; which for the present occasion was sufficient; now it stands mee vpon to proue it. Which how can I better, or certainlyer doe, then from the Text it selfe? Our Saujour speakes in the latter part of that verse, of a commandement, that hee had receiued from his Father; for the doing of that, which hee saith there, hee had power to doe. Now that, which a man doth by Commission, hee doth by *lawfull Autoritie*: that which hee doth by commandement, is not left to his choise, to bee done, or vndone,

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at his pleasure. If our Lord had meant to shew his free will in this case, either hee would haue made no mention at all of any Commandement; or at least, hee would haue said, that his Father had giuen him Commandement, to doe what hee list in the matter; eyther to die, or not to die; eyther to liue againe, or not to liue againe. And yet, to say the truth, I doe not see what reason there is in such a speech; I haue commandement to doe what I list: Nay rather I haue libertie, or at the most commission.

Let vs examine the matter, somewhat more particularly. Is it true, that our Sauiour CHRIST had such libertie, as, vpon this grant of free will, must needes insue? I will not aske, how it can stand with the commandement, hee names; that was toucht before. Was it in his choise, whether he would die or no? And when he was dead, whether he would liue againe or no? I suppose, no man will bee hastie to affirme the later, whatsoeuer hee may imagine of the former. For the Apostle *Peter*, auoucheth in plaine termes, that it was *vnpossible* hee should bee held by *Death*. Nether was there lesse necessitie of his death, then of his Resurrection (I speake of both in respect of the euent). And therefore himselfe tells the two Disciples; that it could not bee, but that he must haue suffered such things; which hee confirms afterward to all the Disciples, somewhat more generally: *These are the wordes (saith hee) which I spake vnto you, while I was yet with you, that all must bee fulfilled, which is written of mee in the Lawe of Moses, in the Prophets, and in the Psalmes.* But the handling of this point belongs to an other place; thus much by the way. It will bee obiected perhaps, that the former part of our Lords speech seemes to prooue, that hee speakes of the freedome of his will, because hee saith,

that

Act. 2. 24.

Luke 24. 26.

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that No man takes his life from him, but hee layes it downe of himselfe : whereas if he had not his choise, whether hee would die or no, his life were taken from him, and not not laide downe by himselfe. But who sees not, that our Sauour speakes of the malice, and craft of men, which hee could easily haue withstood, or preuented, by many meanes, but that hee had vndertaken to yeelde himselfe into their hands. That power remained still in him, by which hee could haue defeated them of their purpose, and preserued his owne life, had hee not willingly made himselfe subiect vnto death. Yet I deny not, but it was free for him, in regard of the nature of his will, which was not altered, or forced, nor can bee, to die or not to die : But (in the event) it could not possibly fall out, that hee should escape. But of this place enough.

There is an other, in this same Gospell of the like nature; where Pilat, at the arraignment of our Lord, saith thus to him; *Knowest thou not, that I haue power to crucifie thee, and power to loose thee?* Doth Pilat meane hee had freewill? No such matter: But that he had autoritie, and that it lay in his hands, to acquite, or condemne him. This, our Sauours answer shewes; *Thou couldest haue no power ouer mee* (saith hee) *except it were giuen thee from aboue.* Our Lord doth not meane, that hee could not haue freewill in this case, vnlesse hee had it from God; but that himselfe, had neuer bin at Pilats disposition, except God had before hand so appointed, to deliuer him into his hands. This is that which the Apostles professe in their Sermon to the Iewes, *that hee was deliuered, by the determinate counsaile, and foreknowledge of G O D.* Which afterward is repeated in their praier, & speciall mention made of Pilat, Herod, the Gentiles, and the Iewes; who are said to haue gathered themselues together against Iesus, *To doe whatsoeuer the hand, and the Counsell of G O D*

Ioh. 19. 10.

Act. 2. 23.

Chap. 4. 27. 28.

had

Chapter 1. verse 11.

had determined before to bee done. What reason is there then, to vnderstand the worde in this place, of free will?

In the booke of the Acts, there are two texts, that seeme to leane this way, toward freewill, signified by the worde heere vsed. *It is not for you* (saith Christ) *to know the times or the seasons, which the father, hath put in his owne power*: How hath the father put the times, or seasons in his power, but by reseruing all Autoritie to himselfe, to appoint them, according to his owne will, and to giue men such notice of them, as hee thinkes good? But the other place is somewhat harder. *Ananias* (you know the story) hauing sold a possession, kept away part of the money, for which he had sold it, and brought a certaine part to the Apostles, making shew, as if that had bin all, that hee receiued for it. *Peter* reprobuing him for this grieuous hypocrisie, reasons thus with him; *whiles it remained, appertained it not to thee? And after it was solde, was it not in thine owne power?* Heere, by *Power* the Apostle may seeme to note, that it was in his owne choise, to dispose of it, as pleased him. And surely this followes vpon the Apostles speech. But the worde rather signifies, that hee had full autoritie ouer it, as well after the sale, as before, to doe what he would withall. Was it not in thy hand? Mightest thou not lawfully haue retayned the whole summe? For if we vnderstand the speech of his free will, so hee may bee said to haue it in his power, though it had bin due to the maintenance of the poore? But the Apostle would shewe him, that there was no reasonable excuse for his sinne; because it was not a matter, that lay vpon him by any Commandement, or lawe: but a thing that proceeded from his owne choise, whereas lawfully hee might haue done otherwise.

These are the principall places, and in a manner

all

Act. 1. 7.

Chap. 5. 1. 2. 3. 4

Sermon 8. upon I O H N,

1. Cor. 7. 37.

Chap. 9. 4. 5. 6.

all of them, which (as farre as I am able to discerne) haue any reasonable shew of prooffe that the word may bee taken for freedom of will. As for a few other in the former Epistle to the Corinthians, it is no hard matter to answer them in a worde. First, where the Apostle speakes of a mans *hauing power ouer his owne will*, it is plaine hee meanes not free will, but command ouer that freedom, by which a man hath liberty, to keepe or not to keepe his virgin. So that this power determines, and as it were ties the will to the one onely; as the wordes before declare, where he speakes of *being firme in his heart*; that is as it followeth in the latter part of the verse, *hauing decreed in his heart, that hee will keepe his virgin*. In the ninth Chapter, there is often mention of power to eate, power to leade about a wife, power not to labour, with hands; power to partake of their goods, to whome they preach. What is this els, but a lawfull Autoritie to doe, or not doe these things, as in spirituall discretion, they shall think most fit, for the edifying of their brethren? Now all, that hath bin said, beeing considered: I thinke I may safely conclude, that the worde, which our *Rhemists* translate power, vnderstanding by it *free will*, may well bee expounded *Dignitie*, or *Prerogative* in this Text; and is neuer so vsed in any part of the new Testament, that it must needs be taken for *freewill*.

Of the other worde, the translation and signification whereof I am now to search out, I can not say so: because there are many places, where it can not stand for *to bee*, but of necessitie must bee taken for *to bee made*. It is enough to iustifie our translation, so farre as concernes the nature of the worde it selfe, that it signifyeth, and that often, in the Scripture, yea ordinarily, *to bee*; as we in this place translate it. I wittingly, and willingly forbear to alledge any prooffe of that, I

say,

Chapter I. verse II.

say, by bringing examples; because it is knowne, and acknowledged by all, that haue any little skill of the Greeke tongue. But since both may be, what reason can we bring, why our *to bee* should be preferred, before the Papists *to bee made*? First it is certaine, that all they, which expound the former, by dignitie, excellencie, and such like, vnderstand by this later, a present possession of Son-ship (if I may so speake) and not a future possibilitie. Secondly, they also, that by it, will haue autoritie, or right to be meant, generally are of opinion, that they, of whome our Euangelist heere speakes, are actually, and in their present estate, sonnes of God, by that grace, which is signified in the other word, though some thinke it may bee lost afterward. Onely *Maldonat* the Iesuite, fearing, as it may well be thought, least he should be taken for an heritike, as he was sometimes accused to bee; though he confesse, that by the former worde, *right* is signified: yet he will not at any hand, agree with vs, about this latter point; but chooseth rather to allow of another exposition; and that none of the best, neither. To them (saith *Maldonat*) that were already truely, or indeede the sonnes of God, he gaue right, or title, that they might also be his heyres. Can any man perswade himselfe, that the holy Ghost, if hee had intended to note a farder, and greater honour, then being a sonne, would not haue vsed a word fit for that purpose, and namely *Heyre*, but haue cōtented himselfe with the common worde sonne? The Apostle *Paul*, when hee had honoured them, that truely beleue in Christ, with the title of sonnes, and as he were indued them with the spirit, as an assurance of their being sonnes, addes a farder amplification of their happiness, that they were heyres also, euen heyres of God; and ioint heyres with Iesus Christ. Questionless, if the Euangelist had meant to signifie this point, of being heyres as distinct, and superior to that of Sonnes, hee would either haue spokē as *S. Paul* had done before him, or haue made

Verè.
us.

Rom. 8. 17.

choise

Sermon 8. vpon I O H N,

choise of that worde, that is proper to that dignitie, and interest.

Per. 13.

• But let the Euangelist declare his owne meaning. What can bee more plaine, then that, which followeth in the next verse; *which are borne not of bloud, &c.* They, that beleeue in the name of Christ, are borne of God: Therefore *are* they sonnes, not onely haue Power, Autoritie, or Right to bee; as if they were not so vpon their beleeuing, but must procure that afterward in time, I know not when, by a second grace, to bee purchast by the good vse of the former. The Scripture deliuereth an other manner of Doctrine, teaching vs, that all, euen as many as beleeue in Christ, according to the Gospell, are the sonnes of God by faith. *Yee are all* (saith the Apostle to the *Galathians*) *the Sonnes of G O D by faith in C H R I S T.* Nay (say our Papists) not by faith, but by charitie. Faith indeede giues vs a certaine right, that we may become the sonnes of God; but it is charitie, by which wee attaine to this honour. As if our loue to God proceeded not from that spirit of his, by which wee receiued faith, and which teacheth, and stirreth vs vp to call God Father. *Because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which cryeth Abba Father.* See I pray you; if there bee any difference of times in these matters, wee are sonnes, ere wee haue this spirit of loue. And why, or how, doe wee, or can wee loue God, but in respect of his fatherly kindness to vs in Iesus Christ? we loue, because we are sonnes; we are not made sonnes, because wee loue first. But I may not wade too farre in this matter, which appertaines to the Doctrine heere deliuered; whereas I am yet, but in search for the signification of the words. Wherein wee haue found two things, that wee lookt for; and lighted vpon a third by occasion. First, the worde vsed by our Euangelist, & translated by our *Rhemists*, *Power*, doth not signifie *freewill*,

Gal. 3. 26.

Chap. 4. 6.

but

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but *dignity*, or *prerogative*. Secōdly, the other word notes our present estate vpon beleefe, that *we are the Sonnes of God*; not our possibility, that *we may be*, if we vse the grace we haue receiued, well. In this search, the word *Sonne*, offered it selfe to vs in its own proper signification, not vsurping the place of his brother heire.

We are now to go forward, in the like examination of two other wordes, or rather phrases: and to enquire, what it is to *beleue* in this, or that, and so *To beleue in Christ*. Secondly, what is meant by *Beleeuing in his name*; whether it bee all one with *Beleeuing in him*, or no. Now of the former I shall need to say the lesse, because I spake of it somewhat largely, vpon the first occasion, that offered it selfe, in this Gospel at the seauenth verse. *That all men through him might beleue*. The breefe of that, which then was deliuered, touching this point, is this; that *To beleue*, is an action, either of the vnderstanding, or of the will. The former, that is, *Beleeuing*, as it hath place in the vnderstanding, is either an holding of some point, as a truth ingrafted in vs by nature; as, *wee beleue there is a God*: or an assenting to some thing reuealed, vpon the credit of him, that reueales it; as, *wee acknowledge the Scripture to be the worde of God, and euery thing in it, to be sure, and certaine*; according as wee are perswaded by the holy Ghost, to whome wee giue absolute credit, vpon his owne worde. The other *Beleeuing*, which is seated in the will, and ariseth from the former in the vnderstanding, is a resting vpon, or trusting to some person, or thing, for some benefit to be obtained thereby. So the *Reubenites, Gadites*, and the halfe Tribe of *Manasseh*, when the *Hagarenes* made warre vpon them, *trusted to God for succour, and were holpen against them*, with a glorious victory. But the children of *Israell* would not trust to him, or rely on him for food, in the wilderness; *Therefore fire was kindled in Iacob*. (as it is in the Psalme) and also wrath came vpon

Verse, 7.

1. Chr. 5. 18. 19
20.

Psa. 78. 21. 22

Sermon 8. vpon Iohn,

Ioh. 6. 47.

Act. 16. 31.

Ioh. 1. 7.

Act. 19. 4.

Rom. 4. 3. 4.

Verse. 5.

Verse. 18.

1. Pet. 2. 6.

Ifai. 28. 26.

Israell; Because they beleeued not in God, and trusted not in his helpe. Of this nature, and meaning, is the worde Beleeuing, when it concernes iustification, or saluation. This may easily appeare by those kinde of phra- ses, that the holy Ghost often vseth in this matter; To beleeue in, or vpon God, and Christ. Hee, that be- leeueth in mee (saith our Sauour Christ) hath euer- lasting life. Beleeue on the Lorde Iesus Christ (saye Paul, and Silas to the Iaylour) and thou shalt bee sa- ued. And whereas sometimes, in this very point of beleeuing to euerlasting life, the worde is not so sig- nificant; I shewed that the sense, and purpose of the Spirite of God notwithstanding is all one.

It will not be amisse perhaps to make it plaine by an example or two; First what is it simply to beleeue, in this case? Iohn was sent to beare witnesse, that all through him might beleeue. What beleeue was it, that Iohn taught? The Apostle Paul tells vs; that they should beleeue in him which should come after him, that is in Iesus Christ. Do you not see, that vnder the bare word, beleeuing, faith in Christ is implied? Sometimes there is a little addition; as Abraham is said not only to haue beleeued, but to haue beleeued God. How doth the Apostle expound this be- leeue? By beleeuing on or vpon God. What is that else, but resting vpon God? So the same Chapter teacheth vs to vnderstand that manner of speech: which be- leeue on him, that raised vp Iesus our Lord from the dead; that is, trust to him, to be iustified, and acquitted of their finnes. Adde here vnto, if you please, that of the A- postle Peter, out of the Prophet Ifai: Behold, I put in Sion a cheefe corner-stone, elect, and pretious: hee, that beleeueth thereon, shall not be ashamed. How is this stone to be beleeued on? but by a mans setting, and reposing himselfe therevpon? Therefore the Hebrew in the Pro- phet is, shall not make haste: as if he should haue said; shall

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cast himselfe vpon God to be succoured by him, and wait with patience, for the performance of his gracious promise. The greeke expresseth the euent, that shall issue vpon this beleeuing, by a denyall of the contrary, set out to our view by a tropicall speech of being ashamed. For he, that lookes for succour, and by fayling of it is ouerthrowne, vsually is ashamed both of his trust, & of his foile. So shall not he be, saith the Lord, that resteth vpon Iesus Christ, as vpon the rock of saluation. This also the *Chalde paraphrase* expresseth; *shall not be moved*: being built (as our Saviour saith in the Gospell) vpon a Rock, against which the windes, & waues beat in vain, making a great noise, but doing no hurt at all, because the house is grounded vpon a Rock.

But you will say, There are diuers places of Scripture, where that faith, by which wee are iustified, and saued, is confined to the vnderstanding, and signifies no more, but an assent to the truth of that, which is deliuered by God to be beleued. Such is that, touching *Abrahams* faith, which was imputed to him for righteousness. First, he is said, *not to haue bin weake in faith, not to haue considered the deadnesse of his owne, or his wife Sarahs body, not to haue doubted of the promise of God, through vbeleefe &c.* Then this faith, or beleeuing is exprest, *to haue bene a full assurance, that he, which had promised, was also able to do it.* What is there in all this great commendation of *Abrahams* faith, but only an amplification of his beleeuing God, that he had promised him no more, then he was well able to performe? So in the Epistle to the Hebrewes, wee are said by faith to *vnderstand, that the world was ordained by the word of God*: and yet all men graunt, as also the former Chapter evidently sheweth, that the Apostle speakes of such a faith, as the iust liue by. It is not my purpose to enter into a full disputation, or discourse of faith: which I reserue for my exposition of the Epistle to the Romans; yet I

Paraph. Chald.
ad Iſai. 28. 16.
Mat. 7. 25.

Rom. 4. 3. 23.

Verse. 21.

Heb. 11. 3.

Chap. 10. 38. 39.

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may not leaue these doubts vn-
satisfied, nor the nature
of faith vnknowne. Therefore, to these, and such like
places of Scripture, and obiections from them, I an-
swere, first in generall, that beleeuing (as it belongs to
the vnderstanding) is sometimes mentioned alone; be-
cause it is the roote, and fountaine from which the other
doth spring, and flow. For it is vnpossible, that any man
should rely vpon God, for the performance of that,
which he doth not belecue he hath promised, or doubts
whether he be able to doe, or no. Yea, I say farder,
that such a beleefe in the minde is signified in all such
places, as is alwaies necessarily accompanied with trust-
ing to God, for that, which wee belecue, hee can bring
to passe. If you demanda farder, why I should not
content my selfe with the former faith only, seeing it is
(diuers times) set alone in the point of Iustification; I
answere, that therefore I take the other also to bee im-
plied in it, because I find it very often exprest in the
Scripture; and a new kind of speech, as it were purpose-
ly deuised by the holy Ghost, to make vs the more easi-
ly, and fully vnderstand, what faith hee meanes, in the
matter of our iustification.

I deny not that the Hebrew addeth the preposition
often times, which the 70 sometimes expresse, some-
times ouerpasse: but this I say; that the phrase, which
the holy Ghost most commonly vseth, in the new Tes-
tament to expresse *Beleeuing in Christ*, is neither in the
greeke translation of the old, nor (for ought I could euer
yet find) in any greeke Autor whatsoever, except those
that writ since, and tooke it from the Scripture. To be-
leue in God, or in Christ, for the substance, and sense,
is no more, but to trust to God, or Christ; and this kinde
of speech is vsuall in the greeke tongue, and writers. To
helpe vs in the vnderstanding of this, the 70. in their
greek afford an other phrase, maruelous significant, *To
beleue vpon, or on God.* This the holy Ghost might

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haue contented himselfe withall, vsing it often, as hee doth; and by this, the Hebrew Preposition is now, and then, exprest in the Greek. But, as if hee would haue vs out of al doubt, touching a matter of so great importāce he becomes autor of a new phrase himselfe. *To beleene in Christ.* Shall any man perswade me, that hee meanes no more by it, but a bare assenting to the truth? What needed this straunge manner of speech, which doth rather darken, then inlighten the vnderstanding, for the right conceiuing of the holy Ghosts true meaning? *Abraham beleeued God.* Every man knows what this means; especially if it signifie no more, hut giuing credit to the truth of that, which is spoken. But the Apostle expounds it by *Beleuing in, or on God.* Is not this to make the matter doubtfull, by an exposition, whereas of it selfe, it, was plaine, and certaine enough? It cannot bee therefore, but that the holy Ghost, by this new kind of speech notes somewhat more, then simply *to assent to the truth of God, upon the autority of the speaker.*

Act. 16. 13.
Rom. 4. 5. 18.

πιστεύειν ἐν
χριστῷ.

Rom. 4. 5.

Verse. 24.

In particular I say farther, touching that of *Abraham*; first that his *beleuing* (as we haue often heard) is a *beleuing in God, or resting upon God.* 2, that *beleuing* could not haue profited *Abrahā*, if he had only acknowledged the truth of that, which God promised, and not trusted to him, for the performance thereof. What can it auaille any man to Iustificatiō, that he holds *IESVS CHRIST* to be the only Sauour, and faith in himt he only means of saluation, if he doe not withall rely vpon him, to bee saued by his mediation? Thirdly, it must bee considered, that the Apostle, applying that particular of *Abraham*, to all beleeuers; expoundeth that *beleuing*, by relying vpon God. *Which beleene on him, that raised vp Iesus our Lorde from the dead.* What is it (think you) to *beleene on him, that raised Iesus*? To assent to the truth of Scripture, that tells vs, he was raised? Then should the Apostle rather haue spokē thus, *which beleene God, who saith he hath*

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raised him. But it is required, that wee beleene on him, and there is no speech, nor thought of any thing affirmed by God, which wee should beleene. Let vs vnderstand it thus; *which beleene, that God raised Iesus.* Certainly if this had beene the Apostles meaning, hee would neuer haue spokē so doubtfully, of so weighty a matter, where he had a plaine, and easy speech to expresse that, which he intended, to the vnderstanding of euery man; whereas no man would euer conceiue what he meant, by these wordes, if they signified no more, but giuing credit to the truth of our Saviors resurrection.

Heb. 11. 7.

As for the other place out of the Epistle to the Hebrewes, what can possibly bee concluded out of it, against that, I haue deliuered, touching the nature of that faith, by which we are iustified? What, if by it we vnderstand, *that the world was ordained of GOD?* Is this all, that is required to the iustifying of a man, in respect of faith? There is no such thing, either exprest, or implied in the words. Nay rather, all the examples, that follow, are so many proofes, that the faith, whereof the holy Ghost there speakes, can not bee seuered from beleuing in God. I will not stand vpon the particulars at this time; the later part of the next Chapter before, vpon occasion whereof the Apostle fallies into this discourse of faith, giues sentence for me. *The iust shall liue by faith.* By what faith? by that, which only giues credit to the truth of God. No; but by such a faith, as makes vs rest vpon God, for the performance of his promise; which presupposeth the truth thereof. How chance thē that the Apostle in setting forth the nature of faith, ascribes such effects thereto, as may bee without any resting vpon God? Shall wee say, that this faith spreads it selfe ouer the whole soule, and is seated as well in the vnderstanding, as in the affection? I see not how it can stand with reason, to place any habit, or quality in two

Chap. 10. 38.
37.

diuers

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diuers partes, or faculties of the soule. VVhat then? Is not beleeuing of the truth required to iustification? Yes surely: There is no possibility of saluation, without it. For how shall any man trust in Christ, to be iustified by him, if hee doe not beleeue, that hee is appointed by God, to be a Sauour of all them, that trust vnto him? But the question is; first, whether *Beleeefe bee nothing else but an assenting to the truth*; Secondly, whether *the true nature of that faith, which is availeable to our iustification, consist in resting vpon Christ, to be iustified by him, or no*: Assent is required, as the roote and foundation; but the very forme of iustifying faith, is beleeuing in Christ; as it shall appeare (I hope) when I haue iust occasion to define it, and handle it at large. In the meane while, that no man may bee troubled about that place to the Hebrewes, let vs remember, that the Apostle being to sette forth iustifying faith, and to perswade continuance in obedience therevnto, enters into a commendation of fayth in generall, for the amplyfying of that particular.

But for the settling of our minds in the true knowledge of that beleeefe, which is required to our iustification, nothing (I take it) can be of greater force, then the consideration of the worde, as it is vsed (ordinarily) in the olde Testament. VVhen any blessing is to bee receiued from God, what *beleeefe* is it, that the Lorde expecteth of his people, to the ende, they may haue his protection, and assistance? A few examples will shew the nature of it. Because *thou hast rested on the king of Aram, and hast not rested vpon the Lorde thy God, therefore is the boast of the king of Arame escaped out of thy hands*. Thus did Hanani the Seer reprove Asa king of Iuda, shewing him that the reason why hee prevailed not against the *Aramites*, was his not trusting in God. The same point hee amplified in the verse fol-

1. Chro. 5. 18.
19. 20.

Sermon 8. vpon I O H N,

Ver. 8. *lowing; The Ethiopians (saith he) and the Lybians, were they not a great host, with Charrets, & horse-men exceeding many? Yet because thou didst rest on the Lorde, he deliuered them into thy hand. Therefore doth Iehosaphat exhort his people to the like trust in God, and assureth them of deliuerance from their enemies therevpon. Put your trust on the Lord your God (saith he) and yee shall be assured.*

Chap. 20. 20. *We heard of the Reubenites before; that the Hagarins were deliuered into their hands, because they trusted in God.*

I Chro. 5. 20. *That the wrath of the Lord was kindled, against the Israelits Because they beleeued not in God, & trusted not in his helpe.*

Psal. 78. 22. *To this trust is blessednesse ascrib'd: Blessed are all, that trust in him. Yea, with such a blessednesse, as shal neuer fayle them. They, that trust in the Lord, shall bee as mount Syon, which cannot be remoued, but standeth fast for euer.*

Psa. 2. 12. *Tast and see (saith the Psalme) how gracious the Lord is: blessed is the man, that trusteth in him: Such a man will not be afrayd of euill tidings; his heart is fixed, and beleueth in the Lord. This is to beleue to saluation, euen to haue his heart settled, and to repose himself wholly, and only vpon Iesus Christ. As for that perswasion, which euery man must haue, and wherein some woulde haue faith consist; it followes him, that is iustified, and goes not before any mans iustification; as faith must needes doe: for the condition, to be performed on our part, to iustification, is to Beleue.*

Psal. 125. 1. *So then, to beleue in Christ, is to rest vpon Christ: but what is it To beleue in his name? Must his name bee rested vpon, as if there were some especiall vertue in it? In which of his names? In IESVS, or in CHRIST? For of Imanuell it is needlesse to say any thing, because hee is not once so called in all this Gospell; and if the Euangelist speake of a name, doubtlesse hee speakes of such a name, as was knowne and ordinary: neither woulde hee haue omitted it in*

Psal. 34. 8. *the*

Psal. 112. 7. *the*

Act. 16. 31. *the*

Chapter 1. verse 11.

the history, if it had beene of such importance, and vse. It may seeme perhaps, that Iesus is the name, in which all men, that will be saued must beleue. For that is it, by which Saint *Iohn*, commonly calls our Lord in his gospel; and by which he was well knowne amongst men, as hauing beene giuen him, at the time of his circumcision, and continued, according to the custome of the Iewes. *We haue found him* (saith Philip to Nathaneel) *of whome Moses did write in the law, and of whome the Prophets writ; Iesus the Sonne of Ioseph.* And of this name Iesus, many excellent things are spoken in the Scripture. That is said to haue cured the man, that had beene a cripple from his mothers wombe. At that name, euen at the name of Iesus, must euery knee bow: By that name wonders haue beene wrought, according as the Apostles prayed to God, that healing, and signes, and wonders might be done, by the name of his holy Sonne Iesus. Neither is this name effectuell for bodily cures only, but (as the Apostle Saint Peter professeth) *There is giuen no other name vnder heauen, by which we must be saued.*

Luk. 2. 21.

Ioh. 1. 45.

Act. 3. 16. 6.

Phil. 2. 10.

Act. 4. 30.

Ver. 12.

Hag. 1. 12.

Iosua. 1. 1, 2. 3.

Heb. 4. 8.

But is there indeed such power in the name? What then needed our Lord to haue come himself in the flesh? seeing there were more then one of that name, many yeeres, before he was conceiued in the wombe of the blessed virgin his mother. Iesus the Sonne of *Iosedec* is famous in *Hagge*, being high Priest after the peoples return out of the Captiuitie. But much more famous was the other Iesus, who brought the people of Israell into the Land of Canaan, and diuided to euery Tribe his proper inheritance. That the names are all one, though some would make a curious, and an idle distinction betwixt them, both the nature of the wordes shewe, and the holy Ghost in the new testament hath made it manifest, by calling *Iosua*, Iesus, without any kind of difference in the name. *If Iesus had giuen them rest.* Afterwarde, the Apostle in the same Chapter, hauing occa-

sion

Sermon 8. upon I O H N,

Ver. 14.

sion to name Iesus our Sauour, that hee might bee vnderstood to speake of him, and not of *Iosua*, addes his title, *Iesus the sonne of God*. What should that haue needed, if the name it selfe, had afforded sufficient note of difference betwixt them? But it is plaine in the originall Greeke, and in the Syriake, and Latine translations, as also in our English, that there is none. The 70. Iewes, that turned the olde Testament out of Hebrew into Greeke, so exprest the names both of that Leader, and of the high Priest. *Iosua. 1. 1. Nowe after the death of Moses the seruant of the Lord, the Lord spake vnto Ioshua (Iesus sayeth the Greeke) and so through out that whole booke. So of Iehoshua the highe Priest. Zach. the third and the first. And hee shewed mee Iehoshua or Iesus, the high Priest, & so in the 3, 6, and 8, verses of the same Chap. If the name giuen to our Sauour Christ, by Gods owne appointment, had been diuers from the other; surely the holy Ghost would not haue confounded them. But now of purpose the same is retained, that all men might vnderstand the reason of it; as it is partly signified, in that place to the Hebrewes, concerning another Rest, into which Iesus Christ hath brought the people of Israell, the true children of God. Hebrewes, 4 8. For if Iesus had giuen them rest. (Who was this Iesus, but Ioshua?) then would hee not after this daye haue spoken of another.*

Act. 3. 16.

What should I trouble you with many wordes, of this matter? By the name, the partie, whose name it is, is signified. Let the Apostle *Peter* expound himselfe. *His name hath made this man sound, through faith in his name.* Is it the name, or faith in the name Iesus; and not rather Iesus himselfe, and faith in him? *And the faith which is by him (sayeth the Apostle) hath giuen him his perfect health.* The like wee haue touchinge

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the same matter, in the next Chapter; *By the name of Iesus Christ of Nazareth, by him doth this man stand heer before you whole.* This sheweth that the Miracles, which were wrought, proceeded from the power of Christ, not from any vertue in his name. How then should saluation come from, or by it? Hearken what the Angell sayth when hee giues the name. *Thou shalt call his name, Iesus; for he shall saue his people, from their sinnes.* Not his name, but *Hee*. For the name had neither bloud, nor life to giue in sacrifice: without which there is no forgiuenesse of sinnes to bee had. Neither is that honour, Saint *Paul* speaks of, to bee giuen to the name, as if the sound of those letters, so set together, deserued any speciall reuerence; or as if Iesus were of more excellēcy, thē Christ. For (as I sayd once before) then ought wee to esteeme the name of Iesus the sonne of *Nun*, and of the other Iesus, the sonne of *Iosedek*, more then of Christ the sonne of God. Surely, if any name require bowing of the knee, it is that, which God gaue himselfe, euen *Iehouah*, and the other of the same kind, *Eheieh*, & *Iah*. But the person is meant, when the name is mentioned: and the office of being a Sauiour is that, to which all honour is due in heauen, and in earth, and vnder the earth, by Angels, and men; not the Name of sauing, which was common to our Lord, with other men.

Chap. 4. 10.

Mat. 1. 21.

Heb. 9. 22.
Phil. 2. 10.

Why then doth the Euangelist vse this kinde of speech, *To beleue in his name?* would hee thereby note our Lords power; vpon which euery one, that will bee saued must rest, that hee may bee deliuered out of the handes of sinne, and death? This may seeme the liker, because that miracle of curing the cripple was wrought by the name of our Lord. *In the name of Iesus Christ of Nazareth (say Peter and Iohn) rise up and walke.* And where they giue account of their doo-
ing; *His name hath made this man sound.* But I

Act. 3. 6. 16.

rather

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Gen. 13. 4.

Exod. 3. 14.

Isay. 50. 10.

Mal. 1. 6.

rather perswade my selfe, that Saint *Iohn* followes the Hebrew phrase, by which (ordinarily) the name is vsed, for the person. *Abraham* called on the name of the Lord. That is, *Abraham* worshippt God, and offered vp sacrifice vnto him; for as yet, that glorious name *Iehouah* was not knowne. I hold it altogether needlesse, to heape vp many examples, in a matter out of question. Nothing is more common, then to haue the name of God, taken for God himselfe. Let him that bath no light (sayth the Prophet *Isay*) trust in the name of the Lord, and stay vpon his God. The later expounds the former. To trust in the name of God, is nothing else, but to stay or rest vpon God. So that the name of God, and God himselfe signifie both one thing. His name also is often put for his worshippe; as when the Priests are sayd, to despise the name of the Lord, the meaning is, that they prophane his worship, as a matter of no worth. But this cannot bee intended by the Euangelist.

For the better vnderstanding of whose meaning, after the exposition of the words, wee must consider how this verse dependes vpon the former; which wee may thus reasonably conceiue: The Euangelist, in the next wordes before, shewed the vnkindnesse, and vnthankfulnesse of the Iewes, in refusing him, that made offer of himselfe vnto them. *His own receiued him not.* A strange vnkindnesse, that a man so full of grace, and power, so holy in his life, so gracious in his words, so mighty in his deedes, and that to the benefit of them, among whome hee liued, should notwithstanding all this, bee so peremptorily reiected. But was this all? I grant it is not nothing, to bee iustly condemned of such vnciuill, and vnnaturall dealing. But there is worse behind, to shew the folly of these men, in being occasion to themselues of so great a losse. If an olde man of fayre lands, and great wealth, should seeke to bee intertaind of his neer kinsmen, or friends, and not bee receiued, would not all

the

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the world charge them with extraordinary vnkindnes, and condemne them of singular folly, for depriuing themselues of so goodly an inheritance, and so great an estate, as they were sure to haue enioyed, by receiuing of him? Such was the case, in the Iewes refusall of our Sauour. As if Saint *Iohn* should haue sayd; *His owne*, to whome hee came, receiued him not: but if they had receiued him, they had thereby beene made the sonnes of God.

For that prerogative hee gaue to as many, as by faith entertained him. So that our Euangelist in this one verse both implies the vnreouerable losse of the Iewes, and all other, that refuse him; and expresseth the inualluable gaine of all, that receiued him, whether they were Iewes, or Gentiles. It seemes a small matter (perhappes) to many a man, not to beleeue in Iesus Christ: yea some men thinke it little better, then simplicitie, and basenesse, to rest vpon him. If these wretches knewe, what is lost by refusing him, what is gotten by receiuing him, they would run after him with all the haste, they can possibly make, and imbrace him with both their armes.

But I will leaue these points to be amplified anone, when I haue handled the doctrine, that our Euangelist teacheth vs in this place: which is briefly this; that *who-soeuer beleeues in Iesus Christ, hath by that beleeuing, the honour to be the sonne of God.* And because the matter is of so great importance, containing the glorie of a true Christian, and the meanes of attaining to it, let vs I beseech you, stirre vp our selues, with all diligence, to know and doe that, which will, certainly, bring vs to the height of all true felicitie. To which purpose, I wil diuide my whole discourse into these two parts: *The prerogative to be the sonnes of God; The meanes of obtaining it.* In the former, I will first shewe, what it is: that is heere vouchsaf't vs; *To be the sonnes of God.* Secondly, that

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it is a prerogatiue; which is amplyfied by the generality of it: that it belongs to all, that belecue. The later part offers two things to be considered, touching the meanes; That, *this prerogatiue is giuen*; that, *on our part beleeuing in Christ is required*. Many other points will fall in here, and there: but I content my selfe with propounding these, that are most generall, and easie to be discerned in the Text. The first point, concerning our being the sonnes of God, requires that I should shewe some reason, why the Euangelist makes choyse of this benefit aboue the rest: that being declared, I will come to the exposition of the point it selfe.

Mat. 1. 21.
Rom. 5. 10:
1. Cor. 1. 30.

Many, and excellent are the blessings, which it hath pleased God, of his infinite mercy, to bestow vpon vs, in his sonne Iesus Christ. *He saues vs from our sinnes. He reconciles vs to God; He is made vnto vs wisdom, righteousness and redemption*. When should I make an ende, if I should recite euerie particular? The question is, why Saint Iohn passing ouer all other benefites receiued by him, mentions this, rather thē any other. What if we say, he made especial choise of this, because it is the greatest? Surely wee shall say no more, then is true, and not vnlikely. For how could the Iewes be more iustly cōdemned, the hearts of all men more inflamed with the loue of faith, or the kindnesse of our Lord more amplyfied, then by propounding the chiefeft of all the blessings, whereof wee are made partakers by him? And what one is comparable to this? The sauing vs from our sinnes, to speake properly, rather frees vs from miserie, then brings vs to happinesse. Sanctification doth no more, but refresh the image of God in vs, which was decayed, or restore it being lost; which can make vs but good seruants, at the best. If any man thinke, that to bee an heire, is a degree aboue being a sonne, he must vnderstand, that this implies, that Christ makes none sonnes, but hee makes them heyres too, by the same

Rom. 8. 17.

Chapter 1. verse 11.

title. And therefore questionlesse, there is no blessing obtained by him, that may stand in comparison with this, *To bee the sonnes of God*. I deny not then, but that this might bee respected of our euangelist in his choise of this benefit; but I thinke there were also other reasons of it.

Hee spake immediately before, of the Iewes not receiuing of the Messiah. Now the Iewes were the men, that held themselves onely to be the sonnes of God, by reason of *Abraham*, from whom they were descended. Therefore the Lord challengeth them by the Prophet, that they did not honour him. *A sonne honoureth his father. If I bee a father, where is mine honour?* Contrarie to this conceite of theirs, the holy Ghost giues them to vnderstand, that the honour to bee the sonnes of God, is not appropriated to the Iewish nation, as they falsely imagined, but is common to all the Gentiles, that will beleene. As for them, their refusall to beleene in him, made them wholly destitute of that prerogative. What other blessing afforded vs by Christ, would so fittely haue met with that proud conceite of the vnbeleuing Iewes? Forgiuenesse of sinnes, they little, or not at all regarded; being puffed vp with an overweening of their owne righteousness. They lookt for rewarde, not for pardon. Fitly therefore, to abate this pride, doth Saint *John* put them in minde of other sonnes of God, such as they knew themselves not to bee, for all their bragging. Another reason is added, and may be admitted; that this was therefore especially named, because it is that, which being proper to Christ, hee, and hee onely could giue; that it may appeare, hee hath wholly communicated himselfe vnto vs, if hee haue imparted that, which was so truely, and neerely his owne. Ought wee not then to bee so much the more carefull, both to knowe, and obtrayne so incomparable a fauour? Can we content our selues, to be ignorant of it?

Mal. 1.6.

Cyrl. in Ioan
lib. 1. cap. 13.

Ambros. de fi-
de. lib. 4. cap. 4.
August. in tract
in Ioan 2.
Bed. ad huc. loc.

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Can wee indure one hower, to be without it? Had we rather bee seruants then sonnes?

Luk. 2. 10.
Mal. 2. 10.

First, let vs vnderstand what it is to bee a sonne of God. A matter easily knowne, will some man say. For what is it else, but to haue our beginning, and as it were birth from GOD? So is *Adam* sayde to bee the sonne of God. So speaketh *Malachy* of the Iewes *Haue wee not all one Father? hath not one God made vs?* It this bee all; To be a sonne, is no more, then to be a creature; or at the most, such a creature, as is made after the image and likenesse of God. But this wee haue by nature in our creation, not by grace in regeneration. This they haue, that are borne after the ordinary course of men, of *bloud*, of *the will of the flesh*, of *the will of man*. So are not they borne, of whome our Euangelist heere intreateth. *Not of bloud* (sayth hee) *but of God*. That manner of birth is common to all men, in all times, and places; this is a priuiledge vouchsafte to some onely. The former was already bestowed vpon the Iewes, in that they were men.

The later was to be receiued by the gift of Christ, by their becomming faithfull, or belceuing men. To conclude, if the holy Ghost had meant such kinde of sonnes, he would neuer haue required faith in the name of Christ. What is it then, *To be the sonne of God?* The Euangelist aunsweres in the next verse, *To bee borne of God*. And are they, to whome our Lord giues this honour of being sonnes, *Borne of God?* It should seeme then they are the naturall sonnes of God. For what is it, to be the naturall sonne of any man, but to bee borne of him? but this is meere impossibility. Because our Sauiour Christ is the onely begotten, or borne sonne of GOD, and is thereby equall to his father, both in time, and dignitie; whereas these sonnes, haue their beginning in time, and are no way comparable to God, in any degree. Therefore wee may not, at any hand,

Chapter I.verse II.

when wee read, or heare of this birth (whereof more hereafter in the next verse, and especially in the thirde Chapter) once imagine, that we are properly sayd to be borne of God; but that the speech is tropical; that is to say, turned from the naturall signification, and applyed to another, by way of similitude, or likenesse. I wil speake no more of the point at this time, then is needefull for our vnderstandinge of the matter. For the helpe whereof, let vs consider, how God is our father, and wee his sonnes, in respect of our naturall being by creation.

Metaphora.

Euery man knowes, that he is not properly our father, no nor was *Adams*. For then must he needs haue beene God by nature; and God hauing begotten him, as his naturall sonne, must of necessitie haue beene such as *Adam* was, and we all now are. How then is God *Adams* father. I confesse he is so, though I doe thinke, that Saint *Luke* is not so to bee vnderstood in the place formerly alleaged; where those words *the sonne of God* seem rather to belong to Iesus, then to *Adam*. Well; yet is *Adam* the sonne of God: and not the naturall sonne. What sonne then? If I shall aunswere directly to the question, I say hee is the *Tropicall*, and in particular the *Metaphoricall* sonne of God. To speake to the capacitie of the meanest, and simplest, who haue as much interest to this knowledg reuealed by God, for our instruction, as the noblest and wisest; *Adam* is the sonne of God by a borrowed speech. For as men are naturally the fathers of them, who haue their being (in particular) from them: so is *Adam*, so are all men the sons of God; because they haue their first originall from him. *Adam* also may bee sayde; somewhat more particularly, to bee the sonne of God; because hee was fashioned, and formed by him, of the dust of the ground, without any other meanes, then the will and word of God himself. And in this respect may an Image, cut, cast, or painted by any man,

Luk 3.38.

Sermon 8. upon Iohn,

be called the sonne of him, that was the maker of it. So may the bookes, that men write, be tearmed their children. And as all men, in this sense, are the Sonnes of God, touching their naturall being: So are some, even as many as beleue in Christ, his sonnes, concerning their spirituall beeing. For it is God, that creates as it were, new hearts in them, that restores that image of his, which they had lost, that gives them spirituall life, and motion to all righteous and holy actions. I do but name the things according to the present occasion, leaving the handling of them, to more fit opportunitie in the next verse. It is enough, that we vnderstand, in what meaning wee are the Children of God, because wee are borne of him, and yet not his Sonnes by nature.

Gal. 3. 26.

Iohn. 3. 6.

But is this that, which the holy Ghost intendeth in this place, to signifie, that Christ is autor of regeneration to all them, that beleue? I suppose this is not all. For it is easie for euery man to discern, that the Text speaketh of such a being sonnes, as followeth faith, and beleuing: whereas the birth, that is mentioned in the verse following, goeth before faith; which is one of those graces, that are formed in vs, and brought forth by that birth. This is that, the Apostle saith other where; *Ye are all the Sonnes of God, by faith in Iesus Christ.* First wee beleue, and then by beleuing we are the sonnes of God; This is as it were the second birth: the first is that, which necessarily must bee had, before a man can haue any spirituall life in him. For as our Sauour tells *Nicodemus*, *That which is borne of flesh, is flesh: and that, that is borne of the spirit, is spirit.* No man can possibly haue faith, of the flesh: but the spirit must beget a faithfull man. There is no remedy then, but wee must seeke for some other being sonnes, or, that I may speake more shortly, Sonne-ship. Giue mee leaue to vse the worde, because it is fit, though somewhat harsh, till it be worne

smooth

Chapter I. verſe II.

ſmooth with often vſing. Where ſhall wee finde that Sonne-ſhip, wee inquire for? Let vs examine what, and how many kindeſ of Sonneſ, wee know amongſt men; not ſpeaking of theſe, which are made ſonneſ by alliance: who is ignorant, that there are two kindeſ of Sonneſ; by nature, and by adoption? The one is borne, the other is choſen a Sonne. The former kinde is ſo well knowne, that it were idle to ſay any thing of it. Of the later we haue ſmall knowledge amongſt vs by experience, ſaue only in them, who by their laſt Will, and Teſtament, make them their Heyres, that haue no intereſt to their eſtate, but onely by the fauour, and appointment of the Teſtator. Among the old *Romans*, it was very ordinary: as their hiſtories, & lawes in that caſe prouided, euidently, & plētifully ſhew. The ſcripture affords vs few or none examples of this kinde. Wee haue a ſhadow of it in the courſe, that *Iacob* tooke with *Iosephs* two ſonneſ, *Manaſſes*, & *Ephraim*. They were indeede his grand children, or nephewes by nature. But by fauour hee made the equal to the reſt of his ſonſ, their vncles; ſo that they make two of the 12. Tribes. Let my name (ſaith *Iacob*) be named vpon them; that is, Let them be accounted my ſonneſ, as if they had bin begotten of my body. The like may be ſaid of *Mofes* and *Eſther*: who were, after a ſort, the adopted Children of *Pharaohs* daughter, and *Mordecai*. Of him the Text ſaith, that his mother after ſhee had weaned him, brought him to *Pharaohs* daughter, and he was as her Sonne. Which is farther proued by the *Epistle* to the *Hebrewes*; that he refused to be called the ſonne of *Pharaohs* daughter, Of her it is recorded in the hiſtory, that after the death of her father, and her mother, *Mordecai*, who was her coſin Germane, tooke her for his owne daughter. By this Son-ſhip, the partie thus adopted obtaines a title and intereſt to the eſtate of him, that hath adopted him; as if hee were his naturall child.

Gen. 48. 16.

Exod. 2. 10.

Heb. 11. 24.

Eſt. 2. 7.

Sermon 8. upon Iohn,

Cyril. in Ioa. lib
1. cap. 10.

Exod. 4. 22.

Rom. 9. 4.

Deut. 10. 15.

Exod. 33. 3.

Galat. 4. 4. 5.

Eph. 1. 5.

Rom. 8. 15.

Of this sonne-ship by Adoption from God, there are two Kindes in the scripture; the one a figure, and resemblance of the other. When the Lord sent *Moses* to *Pharaoh*, for the deliuerance of the children of *Israell*, hee gaue him this instruction, for the discharge of his Embassage; *Thou shalt say to Pharaoh, Thus sayth the Lord, Israell is my sonne, my first borne.* Would you know what sonneship this was? The Apostle wil resolue you; where speaking of the prerogatiue, that God vouchsaf't the Iewes, he reckens among other blessings, the Adoption: what was that else, but a choosin of that people, out of all the nations in the world, to be his peculiar, vnder his protection? The Lord (sayth *Moses*) set his delight in thy fathers, to loue them, and did choose their seede after them, euen you aboue all people. Therefore did hee bestow vpon them the Land of *Canaan*, a land especially furnisht by him, with the blessings of this present life, *Flowing with milke, and honey.* Glorious was this estate of theirs, their adoption full of fauour, to the enuie of all the world, & their owne happy securitie. But as glorious, and bountifull as it was, it was for all that but a shadow of the spirituall sonneship.

There is another manner of Adoption mentioned in the new Testament, and imparted to them, that beleue in Iesus Christ. When the fulnesse of time was come (sayth Saint Paule) God sent forth his sonne, made of a woman, made vnder the law, That hee might redeeme them, which were vnder the law, that wee might receiue the adoption of sonnes. According as he had predestinated vs (saith the same Apostle) to be adopted through Iesus Christ. To vs thus adopted, he giues the spirit of adoption, whereby wee cry *Abba father.* This is the sonneship, the Euangelist speakes of in this place: This is that spirituall Adoption, by which wee are truely made the sonnes of God. I shall not need, to adde any farther proof of the matter, because it hath appeared already, that none of the

other

other *Sonneships* can agree with that, which is here avouched. For to none of them is beleeuing required, especially beleeuing in Iesus Christ, but to this only. To that *Sonneship*, which is by creatiō, it is neither lookt for, nor possible, that wee should bring faith. For wee must needes be ere wee can beleue: and our very being, is our being sonnes. So the Iewes, vpon that promise of God to their father *Abraham*, were borne, not made sonnes; their Adoption consisted not in the seuerall choise of particular men, but in separating the seede of *Abraham*, *Isaac*, and *Iacob*, from all families, and nations in the world whatsoeuer. Neither is our spirituall *sonneship* of the former kinde attained to by faith; but by it we are made faithfull. Therefore to be sonnes, is to be adopted by God for his children in Christ.

I will make bolde (with your good liking, I doubt not) to declare the point more fully, and plainly, by the opening of these two things; what adoption is; how God hath adopted vs. *Adoption*, if wee consider the word, for the nature of it, is nothing else, but choosing to a mans selfe, whatsoeuer it bee, that is chosen. From this generall signification, the word is applyed, to note that particular choise of sonnes or children. The Greek expresseth the particular, and signifieth an appointing of children. The word being vnderstood, it is no hard matter to knowe the nature of the thing it selfe; which (not to stand vpon any curious definition) is a choosing, or taking of them for our Children, which by nature, are not ours. So (as wee heard) *Iacob* made choile of *Iosephs* sons, *Ephraim*, and *Manasses*. *Pharaohs* daughter tooke the childe of an Hebrew, whome shee knew not. *Mordicai* chose *Esther*, his Vncles daughter, to bee his childe. Let vs apply this to our owne Adoption. The father, that adopteth is God: the childrē to be adopted, are men and women. If they must become the children of God by *Adoption*, it is cleer, they are none of his

Adoption.

ὑιοθεσία.

Sermon 8. upon I O H N,

Ioh. 8. 41.

Vcr. 44.

Rom. 9. 4.

by nature. Whose then? I am ashamed and affraide to vtter it. Our Lord himselfe hath told vs discovering the naturall estate of all men, in describing the Iewes. *We are not borne of fornicatiō* (say they to our sauour) *We haue one father which is God.* But what doth he answer them? *Ye are of your father, the Deuill.* If the Iewes, Gods owne children, after an especiall manner, yea *his first borne*, were notwithstanding the children of the Diuell; surely no man in his naturall estate, can be the childe of God. *They had the Adoption, they had the Covenant.* Other people had nothing affoorded them by God, but those generall helpes, which are common to all by nature. What becomes of these children of the Diuell? As many of them, as beleue in Christ, are by *Adoption*, made the sons of God. Being sons, they haue withal conuained vnto them, not onely an interest, and claime to their fathers estate, be it neuer so great, but also the inheritance of heauen. *If we be children, we are also heyres.* This passeth the ordinarie course of *Adoption*. A man may adopt many sonnes, and yet not make them all heyres. I doe but name these things now. They shall be amplified, if it please God, in the next point, where the Prerogatiue must be declared. In the meane while, let vs go forward to shew, How we are adopted.

There are two things, that offer themselues to be considered in respect of the party that adopteth; The generall motiues, why he will adopt: The particular reason, why he will make choise of this, or that person. The generall motiues are ordinarily two: either simply default of naturall issue; or, at the least, want of such children, as are fit for such an estate, or inheritance. I confesse it was otherwise with *Iacob*, who had sonnes enow of his own body. The case was extraordinarie, & hee directed by the spirit of prophecie, to make choise of them to that dignity. But (ordinarily) the motiues are such, as I named; and, in likelihood, were the same, or one of the,

Chapter I. verse II.

in Pharaohs daughter, & *Mordecai*. What place had they, in our adoption by God? Certainly none at all: Touching the former, which is the more comon of the two, was God without issue? If he had bin; seeing himselfe is eternall, as with out beginning, so without end, he needed not feare the decay of his house, for want of Posteritie to succede him. *David* was to be gathered to his fathers: & therefore it was a singular fauour to him, that he should haue children, to sit vpon his throne after him. But he, that neuer dyeth; neuer groweth weake, or weary, hath no neede of a successor, or assistant in his kingdome. But he had issue; even a sonne, the brightness of the glory, & the ingrauen forme of the fathers person. Milk is not so like to milke, as that son is to that father, being in nature all one with him; differing in nothing, but that the one is the father & not the sonne, the other the sonne, & not the Father. But perhaps he might be vnfit for the managing of such an estate, & succession to such a father. Go to: let vs, for the better setting out of these points imagin a succession, & conceiue of God, for a while, as of a mā. The vnfitnes in a son for succession, is either from the weaknes of his body, that he is not likely to leaue issue behind him, or for the badness of his cariage, want of capacitie, dissoluteness in gouernment, or some such matter. This son of God (that I may not dwell too long vpon this point, nor speak any thing without due reuerence of his maiesty) was euery way so qualified, & fitted to his fathers minde, that it was impossible, I will not say that any adopted sonne should come neere him, but that greater fitnes could be desired, or imagined. *This is my beloued sonne* (saith the father of him) *in whom I am well pleased.* And he repeats that testimony, the second time, at his transfiguration. It was not for neede then, as it is with men, that the Lord vouchsaf't to thinke vpon adopting of sonnes.

Psal. 132. 11.

Mat. 3. 17.

Chap. 17. 5.

But admit the case had so stood with him, that it had bin requisite for him, to make him sonnes, by *Adoption*.

Sermon 8. vpon I O H N,

Dan 7. 10.

2. Pet. 2. 4.
Iud. ver. 6.

What is vsually the reason of mens particular choyse? Is it not an affection, or liking, that the partie hath to some one, rather then to another? There may (sometimes) be some other respects; but this is the commonest and best, setting that of kinred aside. Consider a little the dealing of our God, in this behalfe. Must he choose som creatures to be his sonnes, and ioynt heires with his owne naturall son? He hath thowlands, and ten thowland thowlands of Angelles round about his throne, Glorious in their nature; Obedient in their seruice; Holy in their desires. Neuer a one of these is chosen to this fauour of *Adoption*. It may be, the Lord intendes to shew the riches of his mercy, by extending compassion to thē, that are in miserie. Behold the Angels, that ly in darkenes, reserued to the iudgement of the last day. Is there any mans estate more desperate? Haue any creatures greater need of succor? Can there be more pity shewed to any? They are left in that damnable estate. The Lord turnes his face away from their misery, and casts his eyes of compassion on our wretchednesse. So makes he difference betwixt men, and Angels. Hee will adopt men, rather thē Angels; because his loue is greater to men, then to Angels. Our Adoption then proceedes not, for the generall motives, or the particular respects, from any other spring, then the loue of God, who adopteth vs; making vs, of the sonnes of the Diuell, his owne children, and giuing vs a sound, and certaine title thereby, to the inheritance of his glory in heauen.

And shall I neede to vse many words, in amplifying so rare a kindnes: in setting out so inestimable a benefite? Small fauours require inlarging; infinite blessings will not admitte it. They by amplification may bee made greater, then they are: these, the more you speake of them, the lesse you make them. For what is it, but a diminishing of that, which is infinite, to at-
tēpt in any kind of manner, I say not to inlarge, but euen

Chapter I. verse II.

to expresse it? He, that strives to speake much, and almost makes no ende of commending that, which is excellent, seemes to haue perswaded himselfe, and to desire, that other men should beleue, that hee hath spoken all, that can be said in the matter. As forme, I professe the contrary; assuring my selfe, and you, that when I haue said all that possibly I can deuise, I shall be as farre from the infinitnesse of the benefit, as when I first began to speake of it. Yet may it somewhat helpe our conceyt of the matter; though it cannot come neere the excellency of the thing. And with this perswasion, let vs a little consider *the prerogative of this Son-ship*.

There is a great opinion, and not without good cause, of the estate of our first parents, *Adam*, and *Eue*, while they were in Paradise, before their fall. They had the image of God, wherein they were created, shineing in them, so gloriously, that all the fishes in the sea, the fowles in the aire, the beasts in the earth, and euery thing, that moueth, and creepeth on the earth, were subiect, and obedient to them. What adoe haue wee, in our estate, as now it standeth, to make, not Beares, or Lions, but those of whome we haue necessary, and continuall vse, horses, and other cattle, to performe any kind of seruice to vs? The whip, the goad, the wand, the spur, the yoke, the bit, all the meanes of terror, and extreamity, that wee can possibly deuise, cannot preuaile so much against these tame creatures, as authority, and maiestie, did in them, with those beasts, that are now most fierce, and cruell. The Prophet *Dauid*, though he were a King of great command, ouer Gods owne free people; yet when he considered those little poore seruices, which the creatures, in our present estate, such as it is, ordinarily doe vs, and the gouernement, wee haue over them, breaks out into an exclamation of wonder: *What is man* (saith he to the Lord) *that thou art mindfull of him, and the Sonne of man, that thou visitest him!* How would hee

Gen. I. 26.

Ps. 8. 4.

haue

Sermon 8. upon Iohn,

Exod 33. 11.

haue esteemed *Adams* rule over the creatures, that values our gouernement of them so highly? What should I speake of their familiarity with God, who vouchsaf't himselfe to talke with them, to informe, and direct them? It is recorded, as a singular fauour, and honour, done to *Moses*, that the Lord spake vnto him face to face, as a man speaketh to his friend. How were our first Parents fauoured, & honoured, that were to haue ordinary conference with him, from time to time.

Gen. 2. 17.

But, to come to the point, for which al this is alledg'd; what was their estate, for all these honors, & fauors, but the condition of seruants? They were threatned with death, death both of body, and soule, if they transgress the bounds, that were set them. *Of the tree of knowledge of good, and euill, thou shalt not eate of it: for in the day thou eatest thereof, thou shalt dy the death.* Put case, they had continued in obedience to God their Creator, according to their allegiance, & duty: What could they haue lookt for, but either a confirmation of that estate, which they then inioyed; or at the most, the reward of their seruice, the wages for their worke? They could neuer haue attained to this dignity, *To be the Sons of God.* And is it not a prerogative (trowe you) to be brought by Christ into a more excellent estate, then that, which *Adam*, in his innocency, and glory, had iust cause to wonder at? Blessed may we say, was the day, and houre (Oh the goodnesse & power of God, that brings light out of darknes?) that euer *Adam* harkened to the voice of his wife perswading him to eate of the foriddē fruit. Not, that either the sin was small, to transgress the commandement of God; or that it was the purpose of *Adam* in sinning, to be occasion of so great a blessing: But for that the Lord, of his meere affection, & loue, according to his owne former counsaile, & predestinati on, turned misery to happines, death to life. We were seruants to a bountifull, and gracious Lord: we are made Sons to a most kind, & louing

Fa-

Chapter I. verse II.

Father. Our seruice, if it had beene neuer so good, could haue procured no more but wages: Our Son-ship conueies vnto vs assurance of a goodly inheritance.

There is no seruant, though hee bee put in neuer so great trust, haue neuer so much authority, bee neuer so highly in the Princes fauour, like *Daniell* in the prouince of *Babell*, or *Ioseph* in the Kingdome of *Ægypt*; but is many degrees, inferiour, to the Kings Sonne. *Moses* was a most faithfull seruant in the house of the Lorde, and disposed of all things, after the direction, and to the especiall liking of his master. Such as his seruice was, such was his honor. He had the gouernmēt of the people of God committed to him: no man might refuse to yeeld obedience, or demaunde a reason of that which hee commaunded. V Was hee therefore comparable to Christ, who ruled as the Sonne ouer his owne house? V What was *Abrahams* eldest seruant, to his youngest Sonne? V What was *Ioab* to *Salomon*? *David* was a man of no meane employment vnder *Saul*, of no small desert toward him, and his whole estate: yet when he was earnestly perswaded by his fellow seruants, to enter into the Kings alliance by marriage, what answer made hee? *Seemeth it to you a light thing (saith David) to bee a Kings Sonne in lawe?* Did it seeme so great a matter, to so worthie a seruant, to become Son in law to a King; and can wee thinke it a little honour, to bee made the Sonnes of God? *Saul*, though hee were a King, was but a man; *David* though hee were a seruant in condition was a King in true vertue. Wee are men; nay, wretches, wormes, nothing. Hee, that will adopt vs, is God, most mightie, most glorious, euen *Iehouah* himselfe. *David*, though hee should become Sonne in lawe to the King, could haue no title to the Kingdome by that advancement. Our Son-ship makes heauen Gauen kind, & giues euery one of vs a full intrest to the inheritāce. If yee

Dan. 2. 48.

Gen. 41. 40.

Heb. 3. 5.

Verle. 6.

1. Sam. 18. 23.

bee

Sermon 8. upon Iohn,

Rom. 8.17.

Exod. 2.10.

Heb. 11.24.

bee Sonnes, yee are heyres. Moses could not looke for any such preferment, though Pharaohs daughter tooke him for her Son. And yet it is recorded by the holy Ghost, as a certaine prooffe of his faith, and trust in God, that when he came to age, he refused to be called the Sonne of Pharaohs daughter. Indeed, he was but to be call'd so. For Pharaohs daughter had not liberty, to adopt whom she list. Well might she be at the charge of his nursing, and allow him maintenance, like a Princess, and honour him with her fauour, and countenance; but shee could not giue him any right to the Crowne of Egypt. If then it were so greate an honour, to be called the Sonne of Pharaohs daughter; that Moses, for refusing of it, is registred to all posterity as a man, that preferred the seruice of God before the glory of the world, what a prerogatiue is it To be the Sonne of God?

1. Sam. 18.23

David when he was vrg'd, and prest by the continual perswasion of many Courtiers, to put himselfe forward and become the kings Sonne in lawe, excuseth himselfe by his pouerty, & the meannesse of his reputation. Seemeth it to you a light thing to be a kings Sonne in lawe, seeing I am a poore man, and of small reputation? It is no great matter, for a kings Sonne, to marry a kings daughter. There is no disparagement in the match to the wife, no increase of honour to the husband. But if a man of meane estate, and birth, be admitted to such aduancement by marriage, how is he preferred, how is hee honoured? It shall be fit therefore, and needfull, to the ende wee may the better conceiue the excellency of our prerogatiue, in being made the Sonnes of God, to consider, as the high estate, to which we arise, so the lowe degree, from which we wereraised. Was it not, in euery mans iudgement, greater preferment, for Ioseph to be made ruler of all Egypt, then for Putiphar, to haue beene aduanced to the same honour and authority? Ioseph was taken from prison, at the lowest step, or rather not neere the stayer-

foote

Chapter I. verse 11.

foot; Putiphar was already about the midst of the grees and could almost reach the top, from whence he stood. Let vs then cast downe our eies, from the glorious estate of the Sonnes of God, to the, Shall I say meane, or base conditiō? The words are too light, To the wretched, & fearefull damnation of the Sonnes of the Diuell. Oh that I were able to vtter, or you to conceiue, either the misery, in which we were plunged, or the maiestie, to which we are aduanced. It was cast in *Jonathans* teeth, as a foule reproche, by his angry Father, that *He was the Son of a wicked rebellious woman*. And cōtrarywise, *Salomō* rekons it vp amongst his titles of honor, that he was the Sonne of *Dauid*; *The parables of Salomon, the Sonne of Dauid*. For as the dignity of the master, is a credit to the seruant, and the ones dishonour, the others disgrace: so, & much more (as the bond betwixt them is neerer) the glory, or shame of the Father, is the reputation, or discredit, of the Sonne. Who is so vile, so wicked, so odious, as the Deuill? His former happinesse makes his present misery the greater; as heate opens the pores of the body; and prepares a way for the more cold to enter. He is cast out of the presence of God, for euer: he is vtterly forsaken of all vertue, and goodnes. Hee hath neither power, nor will remaining to doe any good. Hee repines against God; he enuies the Angells; hee seekes, continually, the destruction of men. Such as the Father is, such are the Sonnes; Haters of God, despisers of Angells, murderers of men; both others, and themselues too.

Are these meete persons to bee made the Sonnes of God? Surely as the children of *Israell*, profest of themselues, that, when the Lord turned the captivity of *Sion*, they were like them that dreame; so is it with mee, in the meditation of this incredible alteration. Am I, that was the child of the Deuill, become the Sonne of God? Haue I a title to heauen: to who hel had iust intress? Shal I raign,

1. Sam. 20. 30.

Prou. 1. 1.

Psal. 126. 1.

Sermon 8. vpon I O H N,

Luk. 15. 19

Act. 12. 9. 10.

Gen. 18. 12.

2. King. 4. 16.

in the glory of Christ; that seru'd most basely, in the bondage of Satan? *I am not worthy* (O Lord) *to bee called thy Sonne.* It is more honour, then I durst hope for; or almost desire, to be made *one of thy hired seruants.* There are a greater many degrees betwixt these two estates. It were much that thou shouldst (at all) receiue mee into seruice. Yet if it please thee to vouchsafe mee that fauour, the meanest, or lowest place, or office, in thy Palace, were to good for mee. To bee a door-keeper in thy house? It were a seruice fit for thy holy Angels, not for mee a prophane man. If thou wouldst needes, of thy wonderfull bounty, preferre me higher, thou mightst make mee free, at the most, and so ridde thy hands of me. Will not all this serue; but must I haue the prerogative to bee thy Sonne too? Me thinks, I should but dreame of these fauours, and not possesse them indeed; they are so farre beyond, not only expectation, but credit too. *Peter*, when the Angell came to deliuer him out of prison, the night before hee should haue beene executed, though hee arose, and followed his guide, passing the first, and second watch, going through the iron gate, which opened by it owne accord; yet still thought, that hee had but scene a vision, and could not perswade himselfe that he was indeed set at liberty. How much more vnlikely is it, that poore, miserable, damned Sonnes of the Diuell, should find such fauour, as to be made the Sonnes of God?

Sarah laughed, as at a thing vnpossible, when the LORD told *Abraham*, that shee should beare him a Sonne; and the worthy matrone of *Shunem*, that entertained the Prophet *Elizab*, when he promist her the like blessing from the Lord, could not be perswaded of the truth thereof. *Oh my Lord, thou man of God* (saith shee) *doe not ly vnto thy handmayd.* Is it as straunge, for a woman, though shee bee old to haue a Sonne, as for a man to become the Sonne of God? This is that myste-

Chapter 1. verse 11.

ry, which the Angels desired to behold. As if they could not satisfy themselves, with thinking on it. This was the prerogative, which some of the Angels could not abide should be vouchsaf't to men, but murmured against God for it, & rebelled to aduance themselves; whereby they lost both their place, and their honour. It is not so easy a matter (my brethren) to beleue this point, as it is commonly thought to bee. And whereas it is so generally receiued for truth, of all that professe themselves to be Christians: I am wholly of opinion, that it is rather a light perswasion, then a grounded beleefe. Dooſt thou beleue, that as many, as trust in Christ, are thereby the Sonnes of God? Let mee reason with thee a little, and take that I shall say, in good parte. For I doe it not to weaken thy perswasion, but to strengthen thy faith. Hast thou euer considered this point seriously, and debated it aduisedly, with thine owne heart? Dost thou truly discern, and acknowledge, that thou art naturally the child of the Diuell? What? Dooſt thou start at this? Doe I seeme to wrong thee, in abasing thy estate so much? Thou art content to say, thou art a sinner; and it may bee, thou doost indeed thinke thy selfe to haue deserued the wrath of God; but thou canst not abide, to haue it thought, that thou wert at any time the Sonne of the Diuell. This opinion would disgrace thee too much, and affright thee too sore. It were a harde matter, for thee indeed euer to beleue, that God would make thee his Sonne, if thou hadst this perswasion of thy selfe, that thou art the childe of the Diuell. I I am naught (saist thou) as other men are, and I haue neede of Gods mercy, and I hope hee will bee as good to mee, as to any other. But neuer thinke to make me beleue, that I am so bad. Then indeed I had small cause to hope for any fauour, at the hands

1. Pet. 1. 12.

Ioh. 8. 44.

2. Pet. 2. 4.

Sermon 8. upon I O H N,

of God. Tell me, I beseech you; Are not these the very thoughts of your hearts. Doe you not thus flatter your soules? If you knewe thoroughly what you are, it were vnpossible you should so easily beleue, what you may bee.

But perhaps, though you are not willing to knowe the worst of your selues, in your estate by nature: yet you are desirous to vnderstand the vitermost of the honour, you may attaine to, by grace. Well: let vs conferre of this a little. How many weekes, or daies, or houres, haue you spent, in the search of this *Adoption*, which is vouchsaf't you in Christ? Haue you learnd, what it is to bee a Sonne? Haue you made any estimate of the inheritance, that is promised? Doe you knowe the difference betwixt a seruant, and a Sonne? Is not al your trust in the plea of seruants? If I doe my good will (saith one) I knowe God will accept of it. What though I be ignorant of the mystery of my redemption? Alas! I am no Diuine, no Scholler, not booke learned; God lookes for no such greate knowledge of mee. I can tell, that I must loue God aboue all things, and my neighbour as my selfe. If I doe this, I am sure God will bee mercifull to mee; and I shall goe to heauen. O the blindnesse, the wilfull blindnesse of ignorant men? How long will yee despise the kind offer of the Lord? When will yee begin to consider, what honour he hath vouchsaf't you? When will you haue any care, to vnderstand your own happinesse? The Lord God would haue you his Sonnes: you wil continue obstinately in the condition of seruants. Hee would bestow heauen vpon you, as an inheritance: you will needes haue it as wages. Hee offers to giue you title to it, by adoption; you strue to lay clayme to it, by your owne purchase. Would you choose to be seruants rather then Sonnes, if you had any knowledge of these 2. estates? You haue heard somewhat of the ioyes of heauen, and you haue (accordingly) a plaine confu-

Chapter I. verse II.

sed motion of the good estate of them, that are there. From hence, ariseth a kinde of desire to bee partakers of those pleasures, and by the flattery of selfe loue, some manner of perswasion, that ye shall enioy them. But yee are as farre from knowing what it is to bee the sonnes of G O D ; as I shewed, you were from beleeuing, that you are the Children of the Diuell.

Is it any wonder then, that wee make so light account of it? who can desire that, hee knowes not? Where men treasures are, there also their hearts are. Who is there, that had not rather bee called the sonne of Pharaohs daughter, then the brother of Iesus Christ? To whome doth it not seeme a greater honour, to bee the sonne in lawe of *Saul*, then the adopted sonne of God? A Lordshippe vpon earth is counted more worth, then a kingdome in Heauen. O the basenes of our thoughts! O the error of our iudgement! O the vilenesse of our affection! wee bury our selues in the earth, liker wormes then men. Wee esteeme more of the pleasures of sinne for a season, then of the euermore lasting ioyes of God in Heauen. Wee haue greater desire to the vaine titles of worldly honour, then to the high prerogative of the sonnes of God? *Prophane Esau*, that sold his birthright for a messe of pottage, was a holy man, in comparison of vs. Hee was driuen to the sale, by a kinde of necessitie. Wee, by wantonnesse, deprive our selues of this dignitie. Hunger made him part with that, which was demaunded of him. Fulnesse makes vs despise that, which is offered to vs. It was (in his conceite) but a temporall possession that hee should haue enioyed. It is an eternall inheritance, that wee might possesse. He remained *Isaacs* sonne still, though hee lost his birth-right: wee, by neglecting the prerogative of sonnes, are

Mat. 6. 21.

Heb. 11. 19.

Gen. 25. 32.

Sermon 8. vpon I O H N,

viterly shut out of Gods presence, and fauour. It were
somewhat yet, if we might be seruants. For there is no
place in the house of God, that is not honourable. But
the case stands so with vs, that we must either be sonnes,
or nothing. I am sory the time cuts me off, that I can-
not follow, and presse these matters, as the worthiness,
and necessitie of them requires. The Lord vouchsafe a
blessing vpon that, which hath bin spoken, and pre-
pare vs to a farder meditation of it in our hearts,
to his owne glorie, and our present and euer-
lasting comfort in Iesus Christ. To
whome with the Father, &c.





THE NINTH SER-
mon, vpon the first Chapter
of I O H N.

Verse 12.

*But to as many as receiued him, to them he gaue the
Prerogative, &c.*



Here are two thinges that ordina-
rily make men colde, and negli-
gent, as in the pursuit of that, they
haue some minde to ; so in the de-
sire of that, which is offered : ig-
norance of the worth thereof, and
a conceite, that to them, it will
bee of small vse, or profit. To what end shoulde a
man spend his time, and labour in the search of that,
which, when hee hath found it, is not worth the ta-
king vp, and carrying away? Or though perhaps,
it bee of some value, in it selfe; yet if I know not
how to make any benefit of it, I were as good spare
my paines, as lose my labour. That neither of these

Sermon 9. upon I O H N,

two hinderances might holde vs, from receiuing Christ by faith, that we might become the sonnes of God, and heires of euerlasting life in heauen; In my last exercise, I shewed both the excellency of this prerogative in it selfe, and the inualluable profite, that would arise to vs thereof. What greater honour, can there possible bee imagined, then to bee heyres apparant to the kingdome of heauen? what higher aduancement, can the conceite of men, or Angelles deuise, then for the children of the diuell to bee made the sonnes of God?

As for profite, what should I speake of it? Where is it to bee found, if it bee not in a kingdome: especially such a kingdome, as is furnisht, and full fraught, within it selfe, with all thinges belonging either to commoditie, or pleasure? Wee haue had nowe a weekes time, to bethinke our selues, whether wee will bee the children of God, or no. What speake I of a weeke? We haue, the most part of vs, had many weekes, and moneths, and yeeres: yea, some of vs some scores of yeers, to cōsider with our selues, whether wee will accept of this offer, which Christ makes vs, in his fathers name, or noe. Wee haue beene, or might haue beene acquainted with these mysteries, a long time; euer since wee came to yeeres of discretion. Is it not high time, wee had aduised, and resolved of the matter? Is there such doubt, or hazard in the choyse, that wee neede take so long a daye, to giue our aunswere? Doo wee make question, whether it bee a prerogative, or noe, *To bee the sonnes of G O D?* If naturall affection canne worke any thing with vs, to whome owe wee more loue, then to him, by whome wee haue our beeing? If wee reguarde iustice, and equitie, to whome doe we rather appertaine, then to him, that first made

Chapter 1.verse 12.

vs of nothing ? So glorious an inheritance were (in reason) to be sought for, by al possible meanes, though it were not offered. An inheritance being offered, were (in kindnesse) to bee accepted, though it were not so glorious. And doe wee yet draw backward ? Are wee still vnresolved ? Which of vs doth not, with a certaine iust disdain, condemne the idle excuses of those men, who beeing bidden to the marriage of the Kings Sonne, would suffer themselves to be carried a waie with such vaine imployments ? *I haue bought a farme (saith one) and I must needes go out and see it. I pray thee haue me excused.* Hast thou bought a farme ? Nay rather it should seeme the farme hath bought thee ? Art thou so tyed to it, that thou canst not bee without the sight of it, for a dinner time ? Other men take Farmes to serue them for their profite. Thou hast bought one, to serue it to thy vnrecoverable losse. Is anie man so madde, as to lose the fauour of a prince, for the sight of a Farme ? Another saith, *He hath bought five yoke of Oxen, and must go proue them, and therefore prayes to bee excused.* Excused ? Seemes it a matter, that will admitte any excuse, to refuse the kindnesse of a prince, for the triall of a yoke of Oxen ? Durst thou send thy Land-lord such an answer ? Wilt thou leaue the honor thy prince vouchsafes thee, to be serued at his owne Table, that thou maiest go waite vpon Oxen ? They are not yoakt so fast one to another, as thou art to euery one of them.

Luk. 14. 18.

Ver. 19.

Let me put thee in minde of an aunswere, made by our Sauour Christ, in a case not vnlike to this. He cald one to followe him, who would needes go first, & burie his father. What said he to him ? *Let the dead bury their dead ; but goe thou, and preach the kingdom of God.* So may I say to thee ; Let beasts looke to beastes ; goe thou and enjoy the princes presence, and fauour : it is not this mannerly excusing of the matter, that wil serue the turne.

Luk. 9. 60.

Sermon 9. upon Iohn,

Ver. 59.

The party whom our Sauour called, went not rudely away to bury his father but demanded leaue, that hee might goe. *Lord, suffer mee first to goe and bury my father.* Who shall make this excuse for thee? Shall wee, that are the messengers of God to you in this bulinesse, seeke to excuse so high a contempt against our Lorde, and Master? Alas! if we should, it would but little avail you; well might we make our selues guilty of your sinne, but wee should neuer acquit you of it. Farmes, and oxen to be preferred before the dinner of a King, at the marriage of his Sonne? O the bouldnesse, & brutishnesse of men? Can yee for shame, dare yee for feare, alleage such excuses? The indignitie, you offer the King, is so great, that there will be no means to appease his anger.

Luk. 14. 20.

Gal. 3. 28.

And yet, what is a guest to a Sonne? A marriage dinner to an inheritance? If it bee so monstrous an vnthankfulnesse, not to come to a feast, when the King bids vs; what is it, not to accept of a kingdome, when it is offered? Shall seeing of a farme, or trying of Oxen, drawe vs away from taking assurance of so greate an estate? V What if thou haue marryed a wife? Canst thou not come to G O D because of that? Thou maist bee both an husband, and a Sonne. bring thy wife with thee; shee shall also bee adopted the child of God. Thou shalt not need to make her any ioynture, or assigne her any dower out of thy land; she shall be ioint heire of the kingdom with thee: *There is neither Iew, nor Grecian; there is neither bond, nor free: there is neither male, nor female; For yee are all one in Iesus Christ.* There are, in al states, many places of honor & office, whereof the husband is capable; but the wife doth not so much as partake with him in the titles. And what kingdome, or Common-wealth euer equalled

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women to men? Onely God hath vouchsaf't one, and the same prerogative to both, that they may both become the children of God. But the amplyfying of this matter belongeth rather to the next point, concerning the equality of this dignitie, *To bee the sonnes of God*; then to this, whereof I nowe entreate, touching the prerogative, it selfe. With the loue whereof if any man before were not inflamed: Yet (I hope) his affection now is kindled; Sure I am it will bee, if hee doo but enter into a due consideration of the matter. For how is it possible, that a man should so much hate himselfe, as not to desire to bee his sonne, whose seruantes the greatest Princes of this worlde, haue alwayes acknowledged themselves to bee?

What is it then, that wee preferre before this *Sonneshippe*? It hath beene offered vs, and almost thrust vpon vs, a long time, and often. The dignitie of it, (according to the weake conceite, and capacity of man) hath beene declared, and set out vnto vs. How is it come to passe, that wee haue not layd hold on so extraordinarie a fauour, so long a time?

Are wee loth to take the paines? vnreasonable is that excuse, in a matter of so great worth; and in this matter vntrue alio, as the condition propounded euidently sheweth. *Beleeue and bee a Sonne*. Yet perhaps this pretence might carry some better colour with it, if it were not made by them, who take infinitely more paines, for things infinitely lesse in valew. Shall wee plead ignorance, either of our owne estate, or of the excellency of that prerogative? Wilfull ignorance rather increaseth, then excuseth the fault. And who can bee ignorant, that hath had any desire to learne; vnlesse like a man, that lyeth in a ditch,

Sermon 9. vpon IOHN,

and stretcheth out his hands, calling for helpe to all them, that passe by, hee refuse to set one finger to the ground, for the raising of himselfe? Doo wee then despise so great an happinesse? Though wee could bee so vnthankfull to God (and yet that were monstrous) yet howe canne wee bee so iniurious to our selues? What shall I say? Or vpon what shall I lay the blame? It would bee verie strange, and harsh to most men, if I should accuse them of not beleeuing. Who would not be foreman of the Iurie to finde him guilty? who would make daintie to giue sentence against his life, that doth not beleeu whatsoeuer is deliuered in the Gospell? Not beleeu? sayeth one. Hee is worse then a Turke, or a Iewe, that beleeueth not. I confesse, it seemes scarcely credible to my selfe, that any man professing religion should not beleue. But I holde it altogether vnpossible, that a man should indeede bee periwaded in his heart, that by beleeuing in Christ, hee shall become the sonne of God; and yet should bee altogether carelesse of beleeuing. It is not vnlikely, that wee haue a generall opinion of the truth of the Scripture: but either wee neuer mark, or neuer considered this, and such like points, that we might be thoroughly rooted, and grounded in the beleefe thereof. O that I might intreat so much of you all, and euery one, as that you wold be pleased to bestow a little time, on the meditation of this prerogative? I make no question, but if once you did stedfastly beleue it, you would neuer giue ouer, till you had made your selues sure of so happy, and blessed an estate.

May. 55. 2.

The Prophet *Esay*, considering a little the backwardness of the Iewes, in receiuing saluation, by the promised Messiah: and a great forwardness to other matters, reproues them for it in this sort. *Wherefore doe yee lay out siluer (saith hee) and not for bread? And your labour, and are not satisfied? May*

not

Chapter 1. verse 12.

not we iustly take vp the like complaint, against the peruersenesse, and vntowardnesse of this age? Doe not men beate their braines, spend their spirits, breake their sleepe, wast their time, shorten their liues, by carking, & caring for the momentary trash of this world? We rise erly, we go late to bed, we fare hardly, we cloth our selues simply, we toile, & moile like horses, & al for nothing. What is all the wealth in the world to the riches in heauen? What are all the possessions of the earth, to the inheritance of that kingdome? What is all the honor, that the world can heape vpon a man, in comparison of being the Sonne of God? If it continue with thee, as long as thou continuest alieue; yet it leaues thee, when thou diest; whereas that heavenly preferment abides with thee, & attends vpon thee after death, or rather lifts thee vp, and carries thee alieue to heauen. For, what though this sinfull earthly carcasle be destroyed? yet the soule mounts, immediatly, vp to heauen, taking possession of that inheritance, and inioying it with al freedome, & comfort, in assured expectation of proportionable glory, wherewith the body, in due time, shall be clothed, and beautified.

And doe wee still lie groueling vpon earth? Wee shewe thereby whose children wee are: *vpon thy belly shalt thou goe* (said the Lorde to the olde serpent the Diuell) *and dust shalt thou eat* all the daies of thy life. See if wee doe not, as much as may bee, resemble him in this curse? Wee roote, and digge into the earth, like Moles, and feed vpon the white, and yellow clay, which, with infinite labour, and no small daunger, werent out of the very bowells thereof: yea (a shame to bee spoken, though wee are not ashamed to doe it) our immortall soule, that hath nothing in it of any affinity with earth, imploies her vnderstanding, bestowes her affections, perswades, encourages, strengthens, thrusts forward her seruant the body, to so wearisome,

Gen. 13. 14.

Sermon 9. vpon I OHN,

Luk. 12.20.

and ſo fruitleſſe a labour. Think you that a miſerable wretch, whē he ſits in his counting houſe, locking ouer his bonds, when his vſury mony will come in (let them be as many thouſand pounds, as they are hundred pence) can take half that comfort in his traſh, that a poore Chriſtian doth in his meditation, when hee finds himſelfe to be the Sonne of God? Set thy ſelfe vp to the chin in the heapes of thy gold, tumble and wallow in the miſt of all thy pe lfe, ſhouell it vp by buſhells into quarter ſacks, ſtuff thy chiſts, as full as thou canſt, till the ſides and bottome are ready to fly out, reſcon vſury vpō vſury, to the vtmoſt farthing; but heark: dooſt thou not heare a fearfull voice, that cries out vnto thee? *O foole, this night they ſhall fetch away thy ſoul from thee: then whoſe ſhall theſe treaſures be, that thou haſt provided?* What? a man of thy ſtate, and aboundance, in a moment come to nothing? quaking, and trembling at the very thought of it, in the miſt of al thy wealth? Wouldſt thou do ſo; couldſt thou do ſo, if thou knew'ſt, thou wert going to a moſt glorious kingdome in heauen? Is it poſſible, any man of indifferent diſcretion, ſhould be loth to change a Chamber in an other mans houſe, for a royal palace in his own Realme, and gouernment.

But why ſhould I ſo much diſtruſt your capacities, or ſuſpect your affections? I ſee you are able to compaſſ great matters, and haue ſtrong deſires to thoſe things, you like: if I may but entreate ſo much of you, as to vouchſafe a little time, to the meditation of this prerogatiue, I make no doubt, but you will both conceiue, and affect it. I doe not goe about to depriue you of any naturall faculty, but as it were to lead you to the right vſe of it. I ſeek not to roote out your affections, but to grift vpon them ſuch ſeions, as may bring forth pleaſant, and laſting fruit. Is thy vnderſtanding great? Here are greates myſteries, in the ſearch whereof thou maiſt imploy it. For, what wit, what iudgement, what con-

ceit

Chapter 1. verse 12.

ceit, is able to sound the depth, or valew the worth, or comprehend the extent of this honour, *To bee the Sonne of God?* Is thy capacity but weake? What is plainer? what is easier, then to vnderstand, that by beleeuing in Christ, thou shalt bee made the Sonne of God, and ioynt heire of heauen with Christ? Yea, this doctrine wil teach thee, how to satisfy thy most insatiable desires. Doth ambition prick thee forward, with loue of honour? Why wilt thou not set thy minde on that, which is true honour indeed? The foolish vanity of men, hath bewrayed it selfe, that the conquest of the whole world would not suffice them. All the authority and glory, that the Emperours of Rome attain'd to, could not quench their thirst of honour, but that some of them would needes be worshipt as Gods. If they could once haue attained the dignity of being the Sonnes of God, it is apparant they had beene satisfied to the full. I confesse, building of Churches, offering of sacrifices, making of prayers, ascribing of all power to them, gaue them no sufficient content. For they could not bee perswaded, that they were (as they were, and would needes be, termed) Gods. But had they beene assured in their owne true feeling, that they were made Gods indeed, or the Sonnes of God, which later is a priuiledge of them, that beleue in Christ, they had beene settled in full quietnesse of minde, & filled with ioy vn-speakeable. Shall we proudly contemne, carelessly neglect, or faintly accept of such an honour? yet if the mighty ones of the world, that doate vpon their present greatness, care not for, or will not think, that there can be any greater, or better estate, then they now enioy; let not vs refuse so goodly an opportunity, of being made heires of such a kingdome, as hath neither measure of glory nor end of continuance: but let vs, with all care & diligence, bestow our selues vpon the purchasing of that prerogatiue, which being once attain'd to, giues vs certaine interest to euerlasting happinesse.

Sermon 9. vpon Iohn,

Nay; will some man reply, you mistake the matter. The Euangelist speakes not of any such prerogative, as you imagin, by which men are actually, and presently made the Sonnes of God; but of the power that is giuen to them, whereby they haue free will to receiue, or acknowledge Christ, and so at last, to be made the Sons of God. There is no remedy, though I hastned all I could, to the dispatch of that, which remaines, but I must needs make a little stay; that I may the better cleere the way before me. And because our Rhemists are the men, that prepare these forts against vs, I will incounter them hand to hand, as they haue ranged themselves in order, vpon their best aduisement. There haue beene many skirmishes, and some battailes, about this hold of freewill, which is the very strength of the kingdome of popery; vpon which, all their satis faction, and merits absolutely depend; so that, if this were once overthrowne, the best parte of Romish reuenues, by which their warres are mayntained, were vtterly cut off, and their power exceedingly weakned. It is not my purpse neither haue I any iust occasion, or opportunity, to seeke out all their forces of this kinde, in euery corner; but I must, and will content my selfe to take this peece in my way, and to ouerthrowe it by the strength of GOD, and laye it euen with the ground. But first I will giue you a view of it, as it standes in all the brauery. Because the place, of it owne nature, affords no firme grounde, for such a building, they lay a forced and false foundation. For whereas, the holy Ghost speakes of *dignity*, and *prerogative*, noting the honour we receeiuē, not the strength; they turne vp that ground, and tell vs of I knowe not what *power*. This fraud of theirs I doe but name, because I discovered it to the full in my last exercise, and digd it vp, with the labour, and tooles of their owne workmen. Now let vs see, what they build vpon this foundation.

Chapter I. verse 12.

Freewill (say they) *to receiue, or acknowledge Christ: and power giuen to men, if they will, to be made by Christ the Sonnes of God, but not forced or drawne thereto, by any necessity.* Hee that carefully surueies this building, shall finde, that there is neither bewty, nor strength therein. How ill fauouredly dooth the forefront shewe? *Freewill to receiue Christ, and power giuen.* What of this *freewill*? Doe you meane that freewill is giuen? Doe you seuer it from power? It should seeme so by your wordes: for, your *Freewill* is referred to the *receiuing of Christ*, your *power* to being made the *Sonnes of God*; your building goes beyound your foundation. There is no mention heere but only of power, concerning the later; so that the former stands neither safely, nor handsomely, tottering all aside, and ready to fall, with the least breath, that shall blowe vpon it. Besides; how disorderly stand those wordes; *If they will: Power giuen to men, if they will, to bee made &c.* I pray you make vs vnderstand your meaning. Wherein lies this choise? If they will receiue the power, meane you? Or, if they will bee made the *Sonnes of God*? Questionlesse it must needs belong to this later; *To bee made the Sonnes of God, if they will.* There you should haue set it aboue, and not haue cramd it in, betwixt the other two parts, so rudely. Lastly for the increase of this deformity; the rooffe hath no fashion in it, nor proportion to the rest of the building. Viewe them together. *Power giuen to be made, but not forced or drawne.* This must be diuers from the former; *To be made, not forced.* It is apparant to euery man, that it would haue beene much handsomer, if not needfull, to haue added in the later clause, *to be thus, but not to be forced.* For that the sentence requires, because of the wordes, that come betweene, *to be made, but not forced.* What if wee fill vpper the hole with those wordes, is all well? Nothing lesse. Who sees not, that it is absurd to say, that power was

giuen

Rhem. Test.
Ioa. I. annot. 5.

Sermon 8. vpon Iohn,

giuen men to be made, but not to be forced? As if a man needed power to be giuen him, that he might bee forced. Nay rather hee had need of power, that he may not be forced. I take no pleasure in this course of reproofing their imperfections: but their owne insolency in contemning al men, in comparison of their owne faction, & the miserable doating of their followers vpon them, as if there were no learning, but in their heads, makes mee think it not only lawfull, but also needfull, to lay open such palpable defects. Now to the strength of this Fort.

Where *Freewill* vaunts it selfe, as if it were set vpon a most sure ground. The foundation, as they would haue it, is, *power to be made, the Sonnes of God*. First, I haue shewed already, that the word which our Euangelist here vseth, though sometimes it signify *power*, yet is neuer taken, in the Scripture, for freedome of wil. But say it were, now, & the, so taken, & that in this place it belöged to the same matter: yet were it not wel applyed by these Papists. For the holy Ghost, dooth not speake heere of power to receiue Christ, but to be made the Sonnes of God. Hee had no meaning to shewe, what was giuen men to enable them, for the receiuing of Christ; but to declare, what they should attaine to, by receiuing him: so that this first part of their annotation, hath no warrant from the Text. If any man think, that they may be excused, as grounding this note of freewill vpon those other words, *As many as receiued him*, I will shew anone, if God will, against some other popish writers, that no such thing will follow therevpon: in the meane while it is easy to see, that this defence, cannot helpe the Rhemists, who raise their building, vpon the words that follow, *Hee gaue them power*.

Power giuen to men (say they) if they will, to be made by Christ the Sons of God. No power, but honour, or prerogative. But let that passe, as already handled: And so let vs

passe

Chapter I. verse II.

pasle over the other words, *To bee made*, though the Euangelist say *to be*. I may not forget to note, that they speake craftily, and insufficiently, for the expressing of the Text, *Power giuen to men*. Why doe they not rather follow the Euangelist? And if they will needes haue it to bee, *Power*; say as hee doth, giuen to *as many as receiue Christ*. *Giuen to men*; say they. To what men? To them that belecue in the name of Christ. Hee speakes not of comparison, betwixt men, and Angels, but of difference betwixt men, and men. All haue not this prerogative, call it power if you will, *To be made the Sonnes of God*. It is proper to them only, that receiue him, by trusting in him. *As many as receiued him, to them he gaue the prerogative*. You will say, That honour, or power is denyed no man. It is graunted to no man, but to him that beleuees in Christ. But euery man may beleue. Of that in the next point. What then? Therefore this power is giuen to men, *To be made the Sonnes of God*. The question is not so much of the truth of this speech, as of deliuering the Euangelists meaning: who intends not to shewe, what power is giuen to men in generall; but what benefit they (in particular) reape, which by faith receiue Christ that came into the world, and to his owne. Trowe yee it was his purpose to say, that the world, which knewe him not, and his owne, that receiued him not, had power giuen them to be made the Sonnes of God? I dare say yee doe not thinke so. But perhaps freewill was giuen to men. This also appertaines to the next point; yet a word, for answer to the doubt. Either it was not giuen at all, or to them only, that had the Gospell preacht vnto them. For we may not dreame of, I cannot tel what freedom of will, whereof all men should be partakers, by the vertue, and efficacy of our Sauours comming into the world. There is no such matter. If free wil to receiue Christ be not common to all men by nature, it is giuen by certaine meanes, to certaine men, and not to other.

Sermon 9. vpon Iohn,

There is no possibility of being made the Son of God, but vpon a supposition of faith, by the doctrine of the Gospell.

But if by *Freewill* to acknowledge Christ, and power to be made the Sonne of God, they vnderstood no more, but the contrary to that, which they deny in the last place; namely, *being forced, or drawne therevnto, by necessity*; wee would readily, and willingly subscribe to their opinion. For we know it is needlesse, that God should force a man to that, to which he can, without any violence, perswade, and incline him. Yea, we confesse it is held by vs for an impossibility, that the will should be forced; that a man should wil, & not wil. But this is the maine matter that must be handled against other adversaries by & by; & I hasten to it. Only giue me leaue to add this one thing, concerning the point of freewil, grounded on this place of Scripture by the Rhemists; that if I grant them their translatiō: yet freewil hath but a slippery foundatiō therevpon. *He gaue them power to be made the Sons of God*; what of that? Therefore it was in their own choise, whether they would be the Sons of God, or no, & they had power to be, if they would. It is out of questiō, that they could not be, vnles they would, supposing that they were not, vpon their beleeuing. But this freedome of will cannot be drawne necessarily out of these words. Is it al one to say, *He gaue them power to be made the Sons of God*; & *He gaue them free wil to choose whether they wold be made the Sons of God, or no*? Power giuen to such a purpose inferrs a kind of faculty, resting in him, to whom it is giuen, to doe that which it is giuen for. This, if the holy Ghost had intended to signify, he would rather haue said; *He gaue them power, to make themselues the Sons of God, if they would*: or at least, *By which they might be willing to be made the Sonnes of God, by beleeuing they were made capeable of that prerogatiue*. As one that is born, & brought vp in the Cōūtry, hath no possibility to becōe Mayor, or sheriff of this Citty: But if hee hath his freedome bestowed

vpon

Chapter 1. verse 12.

vpon him, and he hath there withall power giuen him to bee made a gouernour, though his power doe not signifie any freewill: So it is with them, that haue attayned to faith, (I speake according to the *Rhemists* conceite, and translation) who haue power to bee made the sonnes of God, and yet this power proues not any freedom of will.

Thus, and thus weakely haue our *Rhemists* built their Forte, for the safety of their kingdome of free will. The foundation is sandy, the building neither faire for sight, nor strong for vse. Some other of the same crue, haue laboured to make good that point out of this place, by another kinde of fortification. *It is apparant* (saith one) *that it is in the power of free will, or that it is the office of free will, to receiue, or not receiue the worde of God; because the Euangelist tells vs that some doe receiue, and some doe not.* This man made better choise of his ground, then our *Rhemists* did. For hee layes his foundation on the very wordes of the holy Ghost rightly vnderstood; *His owne receiued him not. But as many as receiued him, &c.* The first wordes are plaine of his not being receiued: the later sufficiently implied that some did receiue him; els would the Euangelist haue said; But if any man had receiued him, he would haue giuen him the Prerogatiue, to be the Sonne of God. A good beginning; but hee failes in the pursuist of the matter. And yet if his meaning were no other, then his words may well beare, hee might bee allowed in that, hee saith. For it is not to bee denied, that it is the will of man, that either receiueth, or refuseth Christ. This I speake according to the true nature of faith, which is to rest vpon Christ for saluation: and that resting is an action of the will. But if I were to speake, after the opinion of the Papists, (as he should haue done) who place faith in the vnderstanding, I see not how I might truely affirme, that it is the office of the will, to receiue, or not to receiue Christ. For it is not in the power

Michaell de
Palacio, in Ioa.
c. 1. enarrat. 28.
Liberi esse arbitrii

Sermon 9. upon Iohn,

of the will, to beleue, or not to beleue; that is to acknowledge a thing to bee true, or false, any more then it is for a man to take that to bee white, which hee sees to be blacke, red, yellow, Greene, or of some other colour, then white. In such cases, there is no manner of command in the will ouer the vnderstanding. Well may it preuaile so farre, as to hinder the vnderstanding in examining of a truth, or in the professing of that it conceiues; yea it may carry a man with violence to make contrarie profession to that, he is perswaded of, and knows: but it cannot possibly be of force to inioyne it, to holde this, or that for truth, otherwise then naturall, or supernaturall light discouers it to be.

It is the will then, that receiues Christ, or refuseth him, beleuees, or beleuees not: taking faith for trusting in Christ, as wee doe; not, as the Papists doe, for beleueing the truth of that which is deliuered concerning him, in the Scripture. Neither yet is it to bee helde for true, that there is any such power, or office of free will, as the Papists dreame of, to bee concluded out of this place. For I may not runne into a large discourse of the Doctrine: but must keepe my selfe within the compasse of this one Text. The free will, which the Papists fight for, as for their free hold, is *an absolute libertie in the will of Man, to choose, or refuse, at his owne pleasure.* This they say wee haue, and vse in the accepting, or reiecting of grace: which is offered vs by God; but so, that it is left to vs, to receiue, or refuse it. This Doctrine say I, can not bee warranted by this scripture. Let any reasonable man iudge. *Some refuse CHRIST, some receiue him; what will you inferre hereypon? That therefore it is left to euerie mans choyse, whether hee will receiue him, or refuse him?* Tell me, what you thinke of the first grace, by which a man is inhabled to take, or leaue. I will speake as plaine, as by any meanes I can, that euer

man

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man may vnderstand mee. It is agreed vpon, on both sides, theirs, and ours, that naturally no man hath any power to receiue *CHRIST*, or to will to receiue him. Therefore this *Abilitie*, of the vsing whereof wee dispute, is vouchsaf't to euery one, that hath it, by God, and proceedes of him. Shall I reason now, as as our Papists doe? Some men haue this grace, by which they are able to belecue, some men haue it not. Therefore there is free will in men to haue it, or want it. Will this follow vpon that? No more will it, that there is free will, because some belecue, and some doe not.

Indeede, if there were nothing els to bee found, from which this difference might bee fetcht, but onely the will of man; there were some good reason to conclude freedom of will, from choise, and refusall. But the case standing, as it doth, that wee can assigne a better reason of this diuersitie, euen the worke of Gods spirit by grace in the hearts of as many as belecue, the Papists conclusion is weake, and lame. *Some receiue, some refuse*: Therefore (say they) *there is free will, by the power whereof the one sort beleue, and the other, for not vsing that power, beleue not.* Nay rather (say wee) *Therefore the grace of GOD workes more effectually in the hearts of some, then of other some.* Is there any Christian soule, whom this conclusion of ours will not content better, then that of theirs? Surely he must needs loue his owne glorie, better then Gods, that had rather ascribe his faith, to his owne free will, then to the grace of God. Haue I not yet spoken enough; or not plaine enough? Bee not wearied I beseech you, though I dwell a little longer vpon the matter. I hope I shall better expresse my minde, and you better vnderstand me. That *abilitie to beleue* comes of God, and not of our selues, it is out of question betwixt vs. The doubt is, touching the vse of this abilitie.

Sermon 9. upon I O H N,

Forexample; Let vs suppose, that both the theeues that were crucified with our Sauour Christ, had this grace bestowed on them by God, that they were able to beleue. He on the right hand vseth this grace, and beleueth; the other doth not vse it, and continueth in vnbeliefe. The question is, whence this difference ariseth. *From the power of free will; say the Papists. From the workes of Gods grace, say wee.* Wee deny not (say they), that the grace of God workes more effectually in the one, then in the other: but wee affirme, that the reason of this difference in working, proceeds from the diuers vse of free will, in each of them. If hee, on the left hand, had bin willing to beleue, the spirit of God would haue begotten faith in his heart. If he had on the right hand bin vnwilling, the grace of God would haue brought forth no faith in him. Yet they touch not the point. I presse them for a farder answer. Whence was it, that the one was willing, rather then the other? Speake out, that all men may heare you. Was it from himselfe, or from God? From both. They are halfe ashamed, to bee knowne what they hould, and therefore strue, to shift of the matter, in this sort. But it will not serue the turne. I looke for a plaine and direct answer. When both the theeues were alike vnwilling, and might both alike become willing, whence arose the beginning of difference betwixt them? You cannot say, it came from God; for in respect of him, they were yet both alike. What remaines then to be answered, but that the one, of himselfe, did yeeld to the motion of Gods spirit, the other might haue done, but woulde not. I confesse, you say, there wanted assistance from God, to leade him forward to the obtaining of Faith: but yet you still auouch, that the Originall of the difference was from the free will of man, that yeelded; not from the free grace of God, that inclined him to yeelding. For that grace was com-

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mon to him with the other, in whome there was no willingness at all.

What was become of the zeale of the glorie of God, when men first brocht these deuises? Is it not enough for vs, that wee are willing to bee saued, but that wee must also take the cheefe glorie of it to our selues? Are wee so puffed vp with pride, and selfe loue, that wee had as lieue perish, as bee beholden to *G O D* for our saluation? Blame mee not, if I charge the pride of mans Nature very deeply in this case. It is a matter, that concernes my Lord, and maister, (on whose message I come) very neere. Hath hee, of himselfe, vouchsafed meanes, by which wee may bee saued; hath hee, meerely of his owne good will, imparted the knowledge thereof vnto vs; hath hee, without any desert, or desire on our part, prouided, to aduance vs to the estate of Sonnes, from the condition of Seruants; and doe wee grudge to let him haue the honour of it? A little is too much for God; nothing is enough for our selues. Wee are content (with much adoe) to let it bee thought, and said, that wee are not able without grace, to doe that, by which the fauour of *G O D* may bee procured. But when wee haue once receiued from God abilitie to beleene (I speake still, as the Papists doe, against whom I reason) then it lies in our owne power to be saued, or to be damned. There is no question of the later; but the cause of damnation is alwaies in our selues; and so in our selues, that, of our selues, there is no possibilitie, what grace soeuer wee haue receiued, to escape it. But the power to receiue Christ, that wee may bee made partakers of that Inheritance of Sonnes, is wholly from God, and not from our selues. What said I? The power? It is not enough. The will to vse that power, is stirred vp, put forward, and inclined to it, onely, and altogether by God himselfe. The act of the wil in resting vpon Christ

is mine. The inclining the will to doe this act, is Gods, and not mine. I doe willingly, and by mine owne choise belecue in CHRIST. I am made willing, marke what I say, I am made willing: not onely I am made able to will; but directed, and perswaded, and brought to will, yea inclined to this choise, by the power of the spirit of God.

Doth any man doubt of this point? Hee knowes not or considers not, what it is to giue the glorie of his saluation to God. Shall I so part stakes with God, in this matter, that I take the biggest for mine owne share? I will barely propound the case; let euerie Christian soule iudge vprightly, betwixt God, and himselfe. That there is any possibilitie of saluation for man, it is wholly, and onely from God, who (without the counsell, or perswasion of any creature) appointed the meanes to saue vs by, of his meere mercie, and bounty. That I, among many other, attaine to that grace, by which I am inabled to belecue, and may if I will, it is also from the same goodness, and fauour of the Lord; who doth not altogether leaue mee in this estate, but moues, and perswades mee by his spirit, to vse the grace I haue receiued, and to belecue in Christ. What woulde you haue more? saith one. Doe I not giue glory enough to God, by acknowledging, that possibilitie of faith, both in generall, and particular proceeds from his grace. Looke not that I should answere thee. I appeale to thine owne conscience, to giue sentence of the matter. Thou ascribest no more to God, but that he hath giuen thee grace, by which thou mayest belecue, if thou wilt. Whence hast thou this inclination to will? From Gods motion, and perswasion. Take heede what thou sayest. How will this stand with that opinion of free will, which makes the first difference betwixt thee & other mē, that belecue not, though they haue the like motions, and perswasions from God?

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It cannot be, if thou wilt speak plaine, but thou must professe, that this willingness comes from thy selfe. So then thus stands the case; That we can belecue, if wee list, it is of God: that we list to belecue, it is of our selues. For ought that God did for mee, I might haue continued in vnbeliefe, and bin damned: that I might be saued, I may thanke him; that I am saued, my selfe. Is there any Christian heart, that doth not rise against this Doctrine? Can wee indure to thinke, that wee are more beholden to our owne free will for faith, then to the grace of God; Can wee be so vnthankfull, so proud? But I will stay my selfe, least I seeme to bee perswaded, that so grosse an error can finde place in a true Christian soule.

Nay: saith one. Rather it is a most grosse error to hold, as you doe, that a man is forced, and drawne to beleue by necessitie, whether hee will or no. Out of question, it is indeed a grosse error, to haue any such conceite of a mans attaining to faith in Christ. And yet (giue me leaue to speake my minde plainly, and freely) I had rather be absurd in destroying the will of man, then impious in ouerthrowing the glory of God. But hee, that rightly vnderstands, what wee teach of mans beleeuing, sees there is no cause to feare either the one, or the other. It is cleere, & certaine, that the maine chance is safe, the glorie of God being so carefully provided for, and maintained: If wee erre, our error is lesse dangerous. For there is not so much danger in depriuing man of his free will, as in robbing God of his glorie. But wee doe man no wrong at all; vnless it be a wrong, to giue more to *GOD*, then to man, in the begetting of faith. God perswades, and inclineth him to beleue. What forcing, or drawing is this? Yes: say they. For you teach, that by this inclining of the heart, *GOD* so workes vpon it, that the partie cannot choose, but beleue. Not choose? For any force that is vsed, against

Sermon 9. vpon Iohn,

the nature of his will, hee may choose. In respect of euent, hee can not. I will speake plainer, if I can. God doth not force a man, as the Oxe is drawne to the slaughter, or a peece of Timber thrust forward, by mayne strength; but inclines the heart, sweetely, and gently, according to the nature of it to him perfectly known; yet so powerfully, that it can not come to passe, but the partie shall both will to beleue, and beleue indeede. Wee confesse there is a necessitie, in regard of the euent, that, vpon this inclination, faith shall certainly insue; but wee denie all constraining, or forcing, by which the will shoulde lose his vertue, or action. No man beleuees, but willingly. No man is willing, but hee that is inclined thereto by God. No man is forced to willingness by any constraint. I inquire not how the Lord inclines mee. I beleue, that hee doth incline mee. I finde I am, of vnwilling, made willing. I see not any force vsed to make mee willing. Other men refuse Christ willingly: I receiue him willingly. They are borne willingly to all, that is euill: I am made willing to whatsoeuer good, I doe will.

It is not then power of free will, but Prerogatiue of Honour, that our Euangelist saith is giuen to them, that beleue in Christ. Now for the farder amplifying of this mercie, wee must consider the generalitie of the gift. Which is such, that it extends it selfe to all men, whatsoeuer. *As many as receiued him, to them hee gaue, &c.* There is no distinction of Iewe, or Gentile, male or female, rich or poore, bond or free, one or other; but whosoever beleuees in Christ, hath the Prerogatiue to bee the Sonne of God. This (in generall) is that, which the Apostle deliuers. But, for our better instruction, it will not be amisse to handle the point, somewhat more largely; in these two parts: First, to set out the vouchsafing of this priuiledge, to the Gentils, as well as to the Iewes: Secondly, to apply it to

the

Chapter I. verse 12.

the feuerall estates, conditions, & differences, that are ordinarily found amongst men. So shall the generalitie of the benefit appeare more cleerely: So shall euery particular mans comfort be the greater.

There was a time, (as it is not vnknowne (I hope) to any man in this Auditorie) when the Iewes onely were the people of *G O D*; To whome (as the Apostle saith) the Adoption, and the Glorie, and the Couenants, and the giuing of the Lawe, and the seruice of *G O D* and the promises appertained. They onely were the Children; all other Nations whatsoeuer, but dogges. The bread belonged to them, the most that other people could haue, was but the crums falling from their Table. What should I proceede in amplifying of this point? I spake of it, at large, in a former exercise, vpon the eleuenth verse; when I shewed, that the Iewes were Christs owne, though they receiued him not. As for vs the Gentils, what were we? The Apostle tells vs, that we were *Alians from the commonwealth of Israell, strangers from the Couenants of promise, hauing no hope, being without G O D in the world.* It is worthily thought a singular fauour of God, that *Iacob* was preferred before *Esau*, the yonger brother before the elder; yet were both sonnes. What a kindnes, grace, bounty, (no wordes are able to expresse the worth of the thing) is it, to make seruants Sonnes, to adopt them for children, that, of themselues, were no better then dogges? The Iewes thought it a strange matter, and a great wrong to their Nation, that the Gentils should bee taught the worde of God. Will hee goe to them, that are dispersed among the *Grecians* (say they of our Sauour) and teach the *Grecians*? And when the Apostle *Paul* tolde them, that hee was appointed to preach the *G O S P E L L* to the Gentils, they were not able to indure it, but fared like madde men, crying out, casting off their clothes, and

Rom 9.4.

Math .15.26.

Serm. 7.

Ephes. 2.12.

Gen .25.23.

Ioh. 7. 36.

Act .22.23.

throw-

Sermon 9. upon I O H N,

Mat. 15. 26.

Mat. 10. 5.

Act. 10. 28.

Chap. 11. 23.

Gal. 3. 28.

Rom. 3. 30.

throwing dust into the ayre. What speake I of the Iewes, that might easily bee blinded with enuy and pride? We heard euē now, what account was to be made of the Gentils, by the testimonie of the truth it selfe. Therefore our Sauour directly affirmeth, that He was not sent, but to the lost sheepe of the house of Israell. And accordingly when hee sends forth his Disciples to preach, hee forbids them to goe into the way of the Gentils, or to enter into the Citties of the Samaritans. This opinion was so deeply settled in the hearts of the Apostles, that Peter thought it vnlawfull for him to impart the Gospell to the Gentils. Yea so generall was this conceite, that after Saint Peter had by the commandement of God, preached, to Cornelius, hee was accused for it, as guiltie of some hainous crime.

Such was the estate of vs, that were Gentils by nature; wee were so farre from beeing Sonnes, that we were not admitted to haue the lowest office, or place in the house of God. Now, by the comming of Iesus Christ, this honour is vouchsaf't vs, that euery one of vs, that beleeueth in him, doth thereby become the childe of God. They that before might not bee admitted to wash dishes in the kitchen, may now feede on the Lords owne dish, at his table. There is now no difference betwixt Iewe, and Grecian; but all are one in Iesus Christ. It is one God, who shall iustifie circumcision of faith, and circumcision through faith. But some man perhaps will say, that this Prerogative was alwaies afforded the Gentils: for whom it was lawfull to ioine themselves to the Iewes; and to be made one with the people of God. It is true indeede, that the Gentils were neuer so excluded, but that, if they offered themselves, to bee circumcised, they might be receiued, and numbred amongst the Iewes. What new fauour then, is vouchsaf't them, by the comming of Christ? A full right, and interest to all the promises of euerlasting life, which before (generally)

did

Chapter 1: verse 12.

did not concerne them. Now the Gospell offers our Sa-
 uour Christ no lesse to the Gentils (if not more) then
 to the Iewes. *Hee came to his owne*, for to them he was
 first, and principally sent: *his owne receiued him not*; the
 Multitude, Rulers, and People refused to take him for
 their Messiah, and Saviour. What then? Shall his
 comming be to no purpose? The Iewes indeede had a
 conceite, that none, but they, or at the most such as ad-
 ioyned themselues to them, could bee the Sonnes of
 God. But they were much deceiued. For as many, as
 will now belecue in Christ, though they bee no Iewes
 by nature or profession, are made the Sonnes of God.
 What remains then, but to put you in minde of that ex-
 hortation of the Prophet *Esay*; *Reioyce, O barren, that*
diddest not beare: break forth into ioy, and reioyce, thou, that
diddest not trauell with childe; for the desolate hath more
Children, then the married wife, saith the Lord: Let me
 adde to this the caueat of the Apostle, and I will con-
 clude this point. Beholde the bountiffulness, and
 seueritie of God; toward them, which haue fallen, (that is,
 which receiued him not) seueritie: but towards thee, bounti-
 fullness, if thou continue in his bountiffulness, or els shalt thou
 also be cut off. Wee haue that honour; happy men, if wee
 can keepe it: and if wee will, wee may. It were in
 vaine to speake generally of the Gentils, in this place;
 The exhortation belongs to this Kingdome, this Citie,
 this Auditorie. Wee are all Gentils, hauing no in-
 terest in those ancient priuiledges of the Iewes: yet
 are wee vouchsafed by fauour to bee the Sonnes of
 GOD, if by faith we trust in *IESVS CHRIST*.
 Can wee despise, or neglect, so rare a kindness, so
 great an honour? Doe wee preferre the profits, the
 pleasures, the aduancements of this World, be-
 fore the Inheritance of the Kingdome of Heauen?
 Let vs remember what wee were; men without God,
 without hope. See, what wee are; people, to whome

Act. 13. 46.

Isai. 54. 1.

Rom. 11. 22.

Iesus

Sermon 9. vpon I O H N,

Iesus Christ, hath a long time offered, and doth euery day, euen now, at this hower, in this place, offer himselfe. Consider, what wee shall bee, if wee will be the Sonnes of God; Heyres of Heauen. Will none of these things moue vs? Oh the senseless desperateness of men! O the wilfulness of them, that will not learne! None receiue Christ, but they, that beleue in him. It is not enough to giue him the hearing, or to bee perswaded, that hee is the sauiour of the world: they only are sonnes, that truely rest vpon him, without hope, or desire of any other helpe.

Gal. 3. 28.

All such, whether they bee Iewes, or Gentils, haue the Prerogative, to bee the Sonnes of GOD. What? All? Yea all; without exception of any man, woman, or childe whatsoeuer. Wee heard as much erewhile, out of the Apostle; *There is neither Iewe, nor Grecian, there is neither bond, nor free, there is neither male, nor female: for yee are all one in CHRIST IESVS.* Doe you marke, how Saint Paul, layes out the point, in diuers particular differences, that hee may take away allexception, and doubt? Looke but two verses before, and you shall see, he speaks of the matter, wee haue now in hand, of beeing the Sonnes of God: for *yee are all* (saith hee to the Galatians) *that belieued in CHRIST, the Sonnes of GOD, by faith in CHRIST IESVS.* Who may shut out any, where the Apostle sets open the doore to euery one? Me thinkes, if any sort were to be excepted against, seruants especially should bee excluded. The Apostle naming seruants, meanes not such as wee haue among vs, which serue for wages, or be apprentices, for tearme of yeeres, but bondslaues, who were wholly their maisters; and reckoned as part of their substance, to bee employed, and disposed of, by sale or otherwise, as it pleased them, whether themselues woulde or no. This the Apostle himselfe knew very well, and there-

Exod. 21. 21.

fore

Chapter 1. verse 12.

fore he forgets not to mention seruants, where hee hath occasion to intreate of these differences. *By one spirit* (saith he) *are wee all baptized into one body, whether wee be bond or free. Know ye, that what good thing so euer, any man doth* (saith the same Apostle other where) *that same shall hee receiue of the Lord, whether hee be bond, or free.*

1. Cor. 12. 13.

Eph. 6. 8.

These are still remembred; because by reason of their meane account in the world, they might bee much doubted of. That appeares by an other place of Saint Paul; where hee doth especially apply himselfe, to assure seruants, that beeing in CHRIST, they are safe and well enough, though they continue slaves still. *Art thou called* (saith hee) *beeing a seruant? care not for it; yet if thou maist bee free, vse it rather: Hee, that is called in the Lord beeing a seruant, is the Lords free man.* It is euident then, that the condition of a mans life, bee it neuer so base, cannot keepe him from this Prerogative, of beeing the Sonne of GOD, if hee beleue in Christ.

1. Cor. 7. 21. 22

Is it not an admirable kindness, an incredible fauour, that bondslaves, whome the World accounts of, as they doe of their cattle, and houtholde stufte, should be vouchsaf't the honour to become the sonnes of God? Hee, that would esteeme it a great part of happiness, to bee made a free man, in the world, hath offer made him of beeing the Sonne of God. That, which I say of this one kinde of difference, the baseness whereof seemes to hinder a man from beeing made the Sonne of God, I beseech you conceiue, and apply to all other like matters, which bring contempt, or neglect of men in the world. Povertie, lameness, blindness, deformitie, meaneness of parentage, simpleness of capacitie, and all other naturall imperfections, and infirmities whatsoever, are couered with the riches, beauty, nobilitie, and wis-

Chrysost. in Ioa.
homil. 9.

No imperfection of nature, 446 no meanenes of estate, shutteth vs out frō adoption.

Sermon 9. vpon I O H N,

Luke 14. 31

dome of Christ, in as many as trust in him. *Goe out quickly into the streets, and lanes of the Cittie* (saith the Lord, that made a great supper) *and bring in hither the poore, and the maymed, the hault, and the blind.* What doest thou vexing thy selfe, with the consideration of thy meane estate? Set thy thoughts vpon the honour, thou mayest attaine to. Lift vp thine eyes, that are cast downe vpon thy bodily imperfections, and feede thy selfe, with the sight of heauen, that is offered thee. Art thou ashamed, because thou bearest no armes, to make thee a gentleman? Throwe thy selfe into his armes, who will make thee, the Sonne of the most high. Poore and miserable men (most miserable, because they refuse to be happy) sit without the church doores, begging of an halfe-penny, whereas they might come in, and obtaine a Kingdome. For as many, as receiue him, haue a Prerogative to bee the Sonnes of God. We finde, euery day, by common experience in our selues, and others, that if a man haue a Sonne, that is blinde, lame, deafe, dumbe, or any other way deformed, hee will bee ready, and desirous to take some course, if hee be his heyre, to settle his inheritance vpon some other of his Children. Surely I thinke, the man is hardly to bee found, that if hee had no heyre, would adopt such a one for his Sonne, to succede him in his Inheritance. How should wee then valewe the inestimable fauour of God, that makes offer of an Adoption, and Inheritance, to the most contemptible wretches, that liue vpon the face of the earth? Heere is loue, heere is bounty. The fauours of the greatest Princes are but fancies, not so much as shadowes, if you compare them with the kindness of God. I confesse, they had neede to looke to their owne estate. Their Dominions, and their treasures are finite. The greatest Monarchy, that euer was, diuided amongst as many, as woulde accept of it, could afford but

very

Chapter 1: verse 12.

very small shares to euery one. Oh that all men would receiue Iesus Christ! There is roome enough, & wealth enough in heauen, to giue full content to as many, as can desire it.

Come then I beseech you, let vs settle forward to meete Iesus Christ, that wee may receiue him. Let not Farmes, Oxen, or wiues holde vs backe: They are no great matters, wee shall leaue: They are infinitely great wee shall attaine to. Is it not better to exchange them now, while wee may doe it with such profit, then to forgoe them, no man knowes how soone when wee can make nothing of them? What is it we mislike? To be Sonnes? No man is so base, or so foolish, as to thinke bondage, better then freedom. To be the Sonnes of God? It were against reason, and nature, not onely against Religion, to refuse such an honour. What should I say? Eyther wee beleue not, that there is any such Prerogatiue to bee had, or wee thinke, it is not worth the paines, we must take to get it. Wee dare not bee knowne of the former, for the very shame of the world, seeing we professe Christian Religion. If wee pleade the later, our owne heart will condemne vs; which (if wee bee once perswaded, that there is any such thing) esteemes of eternall glorie in heauen, as the greatest happiness, that can bee obtained, or imagined. But what if the paines bee nothing, in comparison of the courses that wee would set our selues, to the obtaining of this honour: let vs see what they are, and then iudge.

What is then required of vs, that wee may become the Sonnes of God? The holy Euangelist hath answered vs, that *Beleuing in CHRIST*, will make vs the Sonnes of GOD. What is it to beleue in *CHRIST*? To trust in him, or to rest vpon him. For as we haue learned out of this twelfth verse,

---Non magna
relinquam,
-Magna sequar-
Ouid. metamorph.
lib. 7.

As

Sermon 9. vpon IOHN,

2. King. 5. 10.

Verse. 11.

Verse 13.

As many as receiue Christ, by belecuing in his name, haue the Prerogatiue to be the sonnes of God. Can any man looke for, I will not say such a Kingdome, but the least kindness that may bee, vpon easier, or better conditions? *Naaman* the *Syrian*, desiring to be cured of his Leprosie, when he was willed by the Prophet *Elisha*, to goe wash seuen times in *Iordan*, went away in an anger, as if some hard matter had bin inioyned him. But his seruants (wiser in that point then their maister) came, and spake vnto him, and said; Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? How much rather then, when hee saith to thee, wash and bee cleane? The Noble man, considering that his seruants spake reason, followed the Prophets direction, and was healed. Healed of what? Of a Leprosie. By what meanes? By washing seuen times in *Iordan*. What is it, that wee desire? To bee made the Sonnes of God. A farre greater matter, then to bee cured of a Leprosie. How may wee attaine to this honour? Belecue, and thou shalt become the Sonne of God. Shall I need to compare these things together? Belecue; Wash. Which is sooner done. Wash seuen times. If thou belecue once it sufficeth. Not as if wee might bee the Sonnes of God, though wee cease to belecue; but because he, that once truly rests on *CHRIST*, can neuer wholly depart from him. I see not how wee could deuise, to haue so great honour with so little paines; vnles perhaps we would attaine to it, by dreaming of it. Can wee imagine a readier course of preferment, or an easier labour in getting it, then to be made the sonnes of God, by trusting in Christ? Doe but cast thy care vpon him, & thou shalt be sure of that he promisseth & thou desirest.

But it will not be amisse perhaps, considering the importance of the matter, to examine these things more particularly; especially in these two points: *That belec-*

uing

Chapter 1. verse 12.

ving is necessarily required to adoption; so that without the one, the other is not to be had, that the meanes of enioying heauen, which all men naturally propound to themselves, are of greater paines, and lesse (yea no) certainty: what if I say of meere impossibility? Suspend your iudgement, till you haue heard, and vnderstood the case: then giue sentence freely, and spare not. Now for the better conceiuing of the matter, I will make bold to shewe the mystery of our redemption, so much as is needfull, for the knowledge of that, wee haue in hande; but as shortly, as I can with plainness. It is not vnknown to any man, vnles he be vtterly ignorant of christian Religion, that all mankind, and euery particular man, woman, & child, lost the fauour of God, and with it all hope, and possibility of happinesse, by the transgression of our first parents, in whome wee all sinned. If any man bee desirous to informe himselfe better of this point, the Scripture is open for him: I will content my selfe, with that one testimony of the Apostle. *By one man sinne came into the world, and death by sinne: and so death went ouer all men, by him, in whome all men haue sinned.* For the recovery of this losse, it pleased God to appoint a meanes of reconciliation, that his anger iustly conceiued against vs, might bee appeased, and wee receiue againe into his former fauour. This meanes was, *his owne Sonne, in our nature, offered up by himselfe in sacrifice, to God his Father. God was in Christ (saith the Apostle) reconciling the world to himselfe.* And in another place, *when wee were enemies, wee were reconciled to God, by the death of his Sonne.* But the manner of our reconciliation, on Christs part, doth not so much concerne the matter, we are now to handle. Let vs see what is required of vs.

Rom. 5. 12.

2. Cor. 5. 19.
Rom 5. 10.

There are two things necessary to a sound, and full reconciliation: that the offence, which caused the breach, bee pardoned, that the party offending bee

Sermon 9. upon I O H N,

2. Cor. 5. 19.

Gal. 4. 4. 5.

Chap. 3. 26.

admitted againe into as greate fauour, as hee was in, before he committed that fault. If either of these be wanting, the Reconciliation is vnperfect. Our Sauiour Christ hath fully performed whatsoeuer was needfull, on his part, to procure absolute Reconciliation. The Lord God is willing, and ready to bee reconciled vnto vs. Only the stay is in vs. For the pardon of sinne, iustification is offered, *not imputing of sinne*. And whereas wee were, before the breach, no otherwise in the fauour of God, then seruants are, that please their master; now the Lorde is determined, to receiue vs, not as seruants, but as Sonnes by his free Adoption. *God sent his Sonne, &c: that we might receive the Adoption of Sonnes*. Heere is full, and perfite reconciliation provided; *Iustification*, and *Adoption*. But how shall wee bee made partakers of it? I will leaue the former point, till I haue some fitter opportunity. Of the later our Euangelist speakes in this place, teaching vs, that if wee beleue in Christ, wee haue the prerogatiue to be Sonnes. This the Apostle *Paul* confirms: *ye are all the Sons of God, by faith in Christ Iesus*. There is no exception against 2 such witnesses. No (faith one) if they agreed in their depositions. But there is no small difference betwixt them. The one faith wee haue that honor by beleeuing; the other affirms that fayth makes vs the Sons of God. The Euangelist requires the act: the Apostle contents himself with the vertue, grace or qualitie. *S. Paul* seemes to looke for no more, but that wee haue faith. *S. Iohn* calls precisely for the vse of it; *Receiuing, Beleeuing*.

Is this all the difference, that can bee found, in their testimonies? Then all is nothing. First it is apparant (to begin with our Euangelist, whom we presently expound) that *S. Iohn* by enioyning vs *To beleue*, necessarily requires faith, by which we must beleue: & so his deposition includes, & implyes that, which *S. Paul* affirmeth.

Chapter 1. verse 12.

eth. Secondly, the Apostle, vnder the name of faith, comprehendeth the act of beleeuing; which is neuer any more seuered from it, then burning is from fire. A greater fire burnes more, then a little one doth; but the least, that can be, doth burne, as wel as the greatest. So the strongest faith trusteth more firmly in Christ; but the weakest more or lesse, relies truely vpon him. But that wee may see the full agreement of these two witnesses; let vs consider how the Apostle declares his owne meaning, often times in the like matter. *The righteousness of God vnto all, and vpon all that beleene. Abraham beleued God, and it was counted to him for righteousness.* That Chapter is full of the like speeches. So are his other Epistles, where he hath any occasion to speake of Iustification. And if that, which is former in nature, cannot bee had, but by beleeuing, surely this later, is not to be attain'd to, by the only hauing of faith.

Rom. 3. 22.
Chap. 4 3.

Therefore, as often as we find in Scripture, that *Iustification, Adoption, Sanctification, Salvation*, or any other such fauour, & blessing, is ascribed to faith, we must remember, that the act of faith, & not the gift, or quality it selfe is signified. *Wee Iewes* (saith the Apostle) *who knowe that a man is iustified by the faith of Iesus Christ, haue beleued in Iesus Christ, that wee might bee iustified by the faith of Christ.* It is certaine, that *Iustification* is by faith; the Apostle shewes vs how. Namely by beleeuing in Christ. So must wee vnderstand that, which the same Apostle hath in an other place: *To him, that worketh not, but beleueth in him, that iustifieth the vngodly, his faith is counted for righteousness.* Shall we say, that the habit of faith was counted for righteousness? S. Paul had opened his meaning, touching that point, a verse or 2 before; *Abraham beleued God, & it was counted to him for righteousness.* What was counted? His beleeuing, not his faith, as it was a grace, or vertue in his soule. We may the rather be perswaded hereof, if wee call to minde, & obserue, both

Gal. 2. 16.

Rom. 4. 5.

Verse. 3.

Sermon 9. vpon I O H N,

Mat. 8. 10.

Verse. 8.

that our Euangelist Saint *Iohn* alwaies vrgeth beleeu-
 uing, and not once mentions faith in so many places,
 where this matter is spokē of, euen diuers times in some
 one Chapter; and also that our Lorde himselfe, doth
 most commonly, in all the other Euangelists, follow the
 same course: and wheresoeuer hee giues any commen-
 dation to faith, it is manifest hee doth it, in respect of
 the act thereof. *I haue not found* (saith hee of the Centu-
 rion) *so great faith in Israell.* How greate faith? As to rest
 vpon the very worde of Christ. for the curing of a sick
 man, that was absent. *Speake the worde only* (saith the
 Captaine) *and my seruant shall bee healed.* It woulde bee
 too long to stand vpon particulars; That one example
 may serue for all.

It may bee, some man hearing, that fayth, and beleeu-
 uing breed such wonderfull effects, will be desirous to
 knowe how this may bee. What excellency is there
 in faith, more then in other Christian vertues? Why
 should beleeuing in God bee preferred before louing
 of God? First I must put you in minde; that it is the act
 of faith (as I haue often said) by which these fauours are
 obtained, and not the vertue it selfe. And therefore
 our Papists, who will haue their first iustification (as
 they mince matters) to consist of faith, loue, & charity,
 as they are vertues, habits, graces, qualities, beautifying
 and sanctifying the soule, cannot reasonably imagin,
 as they all commonly doe, that the Apostle in the Epi-
 stle to the Romans entreates of their iustification;
 because he so often requireth the very act of beleeuing;
 which, in that iustification of theirs, hath no place.
 This being markt, and remembred, I say, that the
 act of fayth, or beleeuing, doth not bring iustificati-
 on, and adoption, or either of them, by any speciall
 excellency, that it hath in it selfe, but meerly & only by
 the place, & office, which the Lord, of his own will, &
 mercy, hath assign'd it, to be the condition on our parts

Chapter 1. verse 12.

required, for the atchieving of these fauours, and honours. The couenant of the law, stood in these tearmes, *Hee that doth these things shall liue thereby.* So that the condition was righteousness, according to the exact rule of the lawe. By the Gospell, the Lord enters into a new couenant with man, the condition whereof is, *Beleeue, and thou shalt be saued.*

Leuit. 18.5.

Act. 16.31.

This is that, which the Apostle teacheth vs, concerning the Lords accounting of faith for righteousness. Whereas by the lawe, righteousness was necessarily required, that a man might haue an interest to heauen; now by the Gospell, faith is accepted instead of righteousness. *Do this: saith the law: Beleeue in Christ: saith the Gospell.* So that, when the question is of reconciliation, and the parts thereof, or either of them, whether it be by faith, or no, the meaning is this, whether beleeuing bee the condition, which we are to performe, that wee may bee reconcil'd to God, or no. To this doubt the Apostle answereth, that *Abraham beleeued God; & it (that is) His beleeuing* was counted to him for righteousness. Pardon me I pray you, if I doe but touch these things, or rather, but point at them, as I passe along. At some other times (if it please God) now one, then an other of them, shall bee cleared, and proued. Yet, for all my hast, I may not forget, to deliuer the ground of that, which I haue said, touching the Lords accounting of faith for righteousness. I shew that the Apostle is so to be expounded, by 2 places of this same Epistle, where the very same maner of speech is vsed. If the uncircumcision (saith Saint Paul) keepe the ordinances of the law, shall not his uncircumcision bee counted for circumcision? What is this For circumcision; Instead of circumcision; as if he were circumcised. The other place affords vs the like wordes, and meaning. *The children of the promise are counted for the seed.* There is no other place in all the newe Testament, out of which, wee maye learne the sense of this phrase;

Rom. 4.3.

ἐλογίσθη εἰς
δικαιοσύ-
νην.

Rom. 2.26.

εἰς περιτομήν
λογισθῆσεται;

Rom. 9.8.

ἡς τὸ σπέρμα
λογίζεται.

Sermon 9. upon Iohn,

& these two are plaine, being alike in themselves, and agreeing with the Apostles wordes, and purpose in that other Text. What should hinder vs then from expounding the Apostle, as we do? Or rather, with what reason can we refuse such an interpretation, as the Apostle himselfe points vs to? The waightinesse of the matter, hath carried mee farder then I meant to haue gone: I will bee the shorter in that, which remaines.

It is *faith* then, or rather *beleeuing*, which the Lorde requires of vs, that we may become his children: not as if there were any excellency in the thing, or merit in the vse of our freewill, for the worthinesse whereof, such a fauour, and honour should be vouchsaf't vs: but onely, and meerely because this is the course, by which the glory, & riches of the mercy of God may bee declared.

Rom. 3. 27. 28. Therefore the Apostle concludes touching *iustification*, the former part of *Reconciliation*, that it is, *by faith without the workes of the law*; because thereby all boasting is excluded. The Papists, that make their first iustification to be inherent righteousness, consisting of faith, hope, & charity; their second, actuall obedience to God, by the performance of the workes of the lawe, draw away the glory, and thanks from God, to themselves. For the former, I haue shewed, that they will haue the difference, whereby it comes to passe, that one man receiues iustifying grace, and an other does not, To proceed from euery mans freewill, and not from any speciall grace of God, inclining the soule to beleue. Neither rest they there; but hauing thus begun to magnify themselves, by the getting of this grace, they go forward to rob God of his honour, & thanks for our saluation; to that ende, they set out the dignity of that righteousness, whereof they make account, they are now possesse; that Faith, Hope, & Charity, so beautify their soules, that God cannot, but acknowledge them for his children, in whome he sees so liuely, and perfect an image of himselfe. This

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is the course, that Popish religion teacheth all men to follow, who are desirous to be made the Sonns of God. If wee compare the meanes of attaining to this honor, which according to the Euangelists direction, wee embrace, with that course, which they present; I doubt not but we may truly say, that our faith, which is counted for righteousness, is more excellent, then their proud supposed righteousness so highly magnified by them.

For seeing the maine end of all religion, is the glory of God, by what shall we value the excellency of any vertue, or vertuous action rather, then by the more, or lesse aduancing of that glory? And by what is, or can God be more glorified, in the saluation of man, then by our disclayming, and renouncing of all possibility in our selues, and in all creatures, and resting vpon him alone, as the only hope of al our happinesse? By this, we acknowledge his sufficiency to bee infinit, his kindnesse to be incomparable. If we trust to him for succour, it is plaine we are thoroughly perswaded, that hee hath power, and skill to deliuer vs. Wants he wisdom, to discern by what meanes our deliuerance must bee wrought? How should we rely vpon him, that knows not whereby to helpe vs? Admit his skill were very great, in perceiuing what were to bee done for our succour. What can that auale vs, if hee lack power to doe, or procure that to be done, which hee sees wee stand in need of? Is it not a singular honour to God, to haue his wisdom, and his power thus highly magnified? Reason confesseth, it is beyond her reach. Learning professeth, she can afford vs no instruction for the search thereof. Experience proclaymeth, shee neuer saw any thing, that might possibly be obserued, to giue vs any direction in the businesse. Men and Angells are wholly to seeke. All created wisdom fayles vs. God onely, as being only infinite, makes supply of that, to the knowledge whereof, it was not possible for any finite

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wisdom to attaine. Neither is the power of any creature greater, then his knowledge: yea, who knows not more, then he can doe? What should I multiply words in so plaine a case? The Sonne of God must become man, and by his blood, powred out in sacrifice, appease the wrath of his Father, & reconcile the world to God, by the pardon of Sin, & adoption into the state of children. What power is there in men, or Angells to procure this fauour?

noſtri iuris

It is vnpossible to inforce him, that is almightie. And if he do it not willingly, as good not do it at all. For hee, that offers vnwillingly makes his offering of no valew. How then? May they hire him, to do this seruice? What needes he, that is Lord of heauen, and earth, & hath all in his possession? What haue we to giue, who our selues are *not our owne*? As if a bond-slave, that hath nothing, but that, which is his masters, should redeeme himselfe, with giuing some treasure, which before he giues it, is his, to whom it must be giuen. What remains then, but intreaty? To whom shall we sue? What colour of reason shall we deuise, to ground our petition vpon? With what face shall we come into his presence, to whom our very comming is odious? The neerer wee presse to him, the more we sin. The greater our sin is, the hotter is his wrath. The heauier his displeasure is, the farder wee are from hope of fauour. What shall we but prouoke him, by praying to him; incense him, by intreating him? As for making of any means to him, there is none in any place about him, but doth truly, & worthily hate vs, as long as we continue in their Lords displeasure. If we might haue acceſſe, durſt we, trowe you, presume to approche vnto him? When our first parents had broken that one Commandement, & afterward *heard the voice of the Lord walking in the garden, in the coole of the day, they hid themselves* (saith the Text) *from the presence of the Lord God, among the trees of the Garden.* Why did they not rather shewe themselves, and fall downe before the Lord, & intreat

Gen. 3. 8.

for

Chapter I. verse II.

for mercy? The same conscience of sin, & sense of the wrath of God, would now also take from vs all heart to appeare before him, to make intreatie. But suppose we were admitted into his presence, to offer vp our petition. What should wee say? How might wee begin to make so vnreasonable a request? Is there any man so voyde of sense, as to thinke, that hee can perswade a kinde father, to send his onely sonne, so louing, so beloued, not onely to bee infinitely abased in his estate, but also to bee put to a most cruell and shamefull death, & that for strangers? Strangers, sayd I? It were too much if wee were no more, but strangers. What is it then to send him, for the behoofe of enemies, of rebels & traytors? Shall wee try, if wee can preuaile so much with the sonne, as to become a sacrifice for vs? The very vnreasonablenesse of the suit makes me ashamed to think on it: and is it possible we should moue it? Would you intreat him to dye for you? O absurd, and ridiculous motion! O senselesse, and impious supplication!

Rom. 5. 6.

But I must remeber that the time passeth, & stay my self in the midst of my race. It is enough, for the matter in hand, that wee vnderstand what honour wee doo to God, by acknowledging his loue, his power, and his wisdom, in resting on him onely for saluation, and giuing all the glorie, and thanks for it to his maiesty, and mercy. As for the Papists, that follow the other course, whereby they looke to make themselves the sonnes of God; though they pretend, I know not what extraordinarie loue to him: yet in trueth, either they loue him not at all, or if they doe, it is because they imagin, that hee lets them haue the cheefe glorie of their owne saluation. Seeme I to any man to speake hardlier of them, then they deserue? I appeale to the vnpartiall iudgement of any reasonable man. Thus stands the case betwixt God, and them. Hee, of his owne mercy, hath prouided meanes, by which they may bee saued:

but

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but he hath taken no order, that they shall bee saued. If they will make vse of this generall fauour, they may; if they will not, choose them. God hath as it were cast his almes amongst them: happy man bee his dole that sealeth on them. If so, well; if not, so. He, for his part, could be contēted, that euery man shuld lay hold on his offer of saluation. But hee leaues it to their owne choyse, and sittes by, looking on, to see who will, and who will not. If any man beleene and bee saued, hee may thanke God, that hee might attaine to saluation; but that hee hath attained to it, hee may thanke himselfe. Vnlesse the meanes had beene prepared by God, hee could not possibly haue beene saued. Though they were appointed, yet hee might haue beene damned, if he had not helpt himselfe, where God faild him. God, indeed gaue him ability to vse the means and perhaps also perswaded him to the vse thereof; but still hee left it wholly to his choyse, whether hee would vse them or no.

So that if he think to challenge any man of vnthankfulness, he may iustly be answered, that they doe him no wrong; as long as they ascribe to him the possibilitie of their being saued. There is a general thankfulness due to him by all men; for that he furnisht them with ability to make choyse of saluation. But for the particulars; euery man is much more beholden to himselfe, then to God, if he come to saluatiō: That he might be saued (for I must repeat it again) he may thank God; that he is saued, hee may thanke himselfe. Now on the contrary side, all the glorie of our saluatiō redounds to God. We do nothing to saue our selues, but commit our selues, to God, to bee saued by him. The faith, whereby we rest on him, is his meere gift. The vse of that gift, is onely frō his grace. He, Hee makes the difference betwixt beleeuers, and vnbeleeuers: they that beleene not, follow the choyse of their owne wil. They that beleene are not only perswa-

ded

Chapter 1. verse 12.

ded, but inclined thereto by the spirit of God; who certainly and (in respect of the event) necessarily, brings them to beleue; not making them beleue, whether they will or no, but making the willing to beleue. Thus it comes to passe, that the whole glory, and thanks for our saluation, are giuen to God, to whom only they are due: that we may not wonder, if God vouchsafe the priuiledge of being his sonnes, to as many as beleue in him through Iesus Christ.

These sonnes of God are farther described vnto vs in the next verse: *which are borne* (sayeth the Euangelist) *not of bloud, nor of the will of the flesh, nor of the will of man, but of God.* I am not ignorant, that this hath beene applied to him, that is the naturall sonne of God, Iesus Christ himselfe; as if Saint *Iohn* had intended, to sette foorth the excellency of his birth, in whose name wee must beleue. But this interpretation, though it be very ancient, hath found fewe or none to maintaine, or approve it, but the first author of it; and the words wil not beare it, in any sort. For the Euangelist sayth not, *which is born*, as speaking of one, but *which are born*, as signifying many: And so do all copies, and all translations read the place; that we may safely goe forward with the exposition of it, as it lies in our English. And that wee may doe, the more boldly, because wee neede not feare any trouble from our Rhemists thereabout, who agree with vs both in sense, and words. But howsoeuer their agreement with vs is so great; yet, that they may shew their itching desire to disagree, and hold their purpose of making the Scriptures vnpleasant in English, and vneasie, they will not ioyne with vs in the order of the wordes; but set that last, which wee put in the beginning: *which are borne* (say wee) *not of bloud, &c.* What English man would write, or speake otherwise? Will you heare the Rhemists? *Who not of bloud, nor of the will of flesh, nor of the will of man.* All this while, a man wold wonder,

Ver. 13.

Tertullian. de
carne Chr. cap.
19. 24.
Athanas. lib. 3.
de vnica deit.
trinitatis.

Οἱ γεννηθέν-
τες.

what

Sermon 9. vpon I O H N,

L'écriture
sainte (nous
disent-ils) n'est
pas suffisante.

what they meant to say. *Not of blood, nor of the will of flesh, &c.* What is it, that they deny? we shall know perhaps anon. What followes? *But of God.* Yet wee are neuer the neerer. At the last comes in, *Are borne.* Would any man, that knowes how to write English, translate in this sort, if hee were desirous to haue his translation vnderstood, and lik't? what if the wordes *Are borne*, bee in the last place in the Greeke and Latine? Hath not euery tongue his especiall property, and grace, which may not reasonably be neglected? Would you not laugh at, or pity him, who vndertaking to translate out of French into English, should thus write; *The Scripture holy, to vs say they, not is sufficient?* yet might such a Translater aunswere for himselfe, that hee found the words so placed in his author. There is no man almost so ignorant, but hee easily perceiues, what absurd, and senselesse translations might bee iustified, if it were enough to followe the order of the wordes in translating. But the time will not suffer mee to bee any longer in this matter: But calles vpon mee, to bee as short, as I canne, in that, which is yet behind.

Ver. 3. 8.

Therefore I will make but one labour of examining the wordes, and deliuering the sense of the place, and afterward speake somewhat of the matter. The principal scope of the Euangelist, as it is easie to discern, is to shew, that the sonnes, of whome hee made mention in the former verse, *Are borne of God.* This point hee amplifies by a deniall of the contrary: a thing very vsuall with our Sauour Christ in his manner of teaching, as I noted before, and shall haue occasion to obserue often hereafter. *Of God, not of man.* The later point is farther enlarged, by denying them to bee bred of such matter, as other sonnes ordinarily are made of. *Not of blood;* or to haue man any way for the author of their being. *Not of the will of the flesh, nor of the*

will

Chapter 1. verse 12.

will of man. Where (by the way) it will not bee amisse for vs to obserue, that the same worde or preposition, *of*, is applyed both to the matter, and to the maker. *Not of blond*; There is the matter, and to that doth the word most properly belong: as when wee say a ship is made of timber, an house is made of brick or stone. In the rest of the sentence, *of*, noteth the maker; *Not of the will of the flesh, or man, but of God.* The word, that is ioyn'd with it in this place, signifieth as well to beget as to beare, and is vsed both of the father, and of the mother. *Abraham begat Isaac, Isaac begat Iacob*; and so often in that one Chapter. *Shee shall beare thee a sonne*; sayeth the Angell to Zachary, of his wife *Elizabeth*: and shee bare or brought foorth a sonne: So in another place of the same Gospell. *Blessed are the barren, and the wombe that neuer bare.* But this kinde of phrase is ordinarily referred to the woman, in the other Euangelists. *Iacob begat Ioseph the husband of Marie*; of whome, that is, of which *Mary, Iesus was borne.* There are some Eunuches, which were so borne of their mothers bellie. That holy thing, that shall bee borne of thee: sayth the Angell to the Virgin *Marie.* Yet Saint Iohn doth verie often apply this to God, who is as it were the father of his childre. *Except a man bee borne of the holy Ghost: euerie one that is borne of God.* I will only name the places, that I may spare time. The difference might haue beene more plaine in English, if wee had translated *Of*, in the three last clauses, *By*: *By the will of the flesh, by the will of man, by God.* But then wee must haue chaunged the word *borne*, and not haue followed the Euangelists course, who vseth the same worde (as hath beene sayde) in euerie part of the sentence. Our tongue also affordes vs libertie to keepe the worde *Of*, without sny neede of farther difference. And so let vs proceed.

Mat. 1. 1. 2. 3.

Luk. 1. 13.

Ver. 57.
Chap. 23. 29.

Mat. 1. 16.

Cap. 19. 12.
Luk. 1. 35.Ioh. 3. 5. 6. 8.
1. Ioh. 3. 9. & 4.
7. & 5. 1. 4. 18.

Sermon 9. upon Iohn,

Not of blood. The purpose of the Euangelist, as I signified ere while, in these three Clauses, is no more, but to teach vs, that the sonnes, hee spake of, are not borne after any course of nature, or by any humane power, or meanes, but only of GOD. In this first point hee sets out that doctrine, by denying, that they are made of such matter, as all men consist of. Blood, as all Philosophers, and Physitians affirme, is no part of the body; but only a nourishment, by which the whole, and euerie member of it, is maintayned, and fed. The mouth receiues, and chews the meate, then sends it downe to the stomacke; from whence, after it is, as it were boyled, and concocted, it is put ouer to the Liuer. There it is turned into blood; and in that nature, spread abroad from thence into all parts of the body; euerie one of which, by a proper, and admirable vertue giuen vnto it by God, changeth the blood into its owne nature, and thereby receiues maintenance and growth. The like course is appointed, by the prouidence of GOD, for the breeding of our bodies; the matter, whereof they are made being principally blood, as it hath beene certainly obserued; the Liuer, which is the fountaine of blood, beeing one of the first principall partes, that is formed.

Much more might bee sayde, and particularly touching our being made of blood: but I thinke too little is better then too much of such a matter, in such a place, and Auditorie. Therefore also I will forbear to propound some not very vnlikely coniectures concerning the reason, why the holy Ghost, in the Originall, sayeth *blonds*, rather then *blood*. *Not of blonds*, sayeth the Text. Why mentions the Euangelist *blonds*? I am willingly of their opinion, who take this for an *Hebraisme* or a speech framed, according to the Hebrew phrase: in which it is vsuall, to

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put *blonds* for *blond*. A bloody man, a bloody Citie, is with the Hebréwes, *a man of blonds, a Cittie of blonds*. But those speeches may well seeme to note a multitude of murders: Let vs propound some of another kind. *If a theefe be found breaking up, and smitten that hee die, no blond shall bee shed for him.* Worde for worde, not *blondes* for him. So in the next verse. *Blonds for him*. It may bee the Euangelist, dooth the rather name *blonds*, then *blond*, because hee speakes of manye, and not of anie one. But let it heere suffice vs, that wee vnderstande his meaning.

2. Sam. 16. 7. 8.
Psal. 6. 7. & 51.
16.
Ezech. 22. 2.
Nahum. 3. 1.

Exod. 22. 2. 3.

In the next two clauses, there is one worde common to them both; whereof I must needs say somewhat, ere I enter into any particuler examination of them. What is *The will*, which our Euangelist speakes of? Is it (as some conceiue and teach, nothing else, but *Concupiscence*, or *lust*? I could bee content to thinke so, but that I neuer finde the worde in that sense, in all the newe Testament. Once indeede the plurall number of it, is put for desires, that are vnlawfull; *Among whome* (sayeth the Apostle) *wee also had our conuersation in times past, in the lust of our flesh, in fulfilling the desires of the flesh*. But I doubt, whether this bee a sufficient warrant to take it, in the singular number for *lust*, or *concupiscence*. For the present, let vs retaine the word, *will* or *desire*, and trie, what light wee may haue to discerne the meaning of it, by vnderstanding the other two wordes, *flesh* and *man*. By *flesh*, some would haue the woman, or womankind to bee meant. What one place of scripture can bee brought, where the worde is so vsed? For that in Genesis, *This is now flesh of my flesh*; doth not prooue, that flesh may signifie woman, anie more then that *bone* may; because *Eue* is

Ephes. 2. 3.

Gen. 2. 23.

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sayde to be *bone of Adams bone*, as well as *flesh of his flesh*.

It is out of question, that our Euangelist would haue vs knowe, that the sonnes of G O D, are not borne of women, any more then of men; but it is not likely, that hee intended to signifie so much by that worde: which is neuer vsed to that purpose, in any part, or place of Scripture. By *flesh* then (as farre as I can yet conceiue) it is best to vnderstand that, which is afterwarde exprest; euen the nature of man, and woman. In this sense the worde is common euerie where in Scripture. *All flesh had corrupted his way upon the earth. By the workes of the law shall no flesh be iustified in his sight.* The Scripture is full of the like; as I presume you all knowe. The reason of this is manifest. *Flesh* by a double elegancy of speech, is put for man: the matter, whereof the bodie, principally consists, is *flesh*; therefore by *flesh* the body is signified. *The bodie* is one part of *man*: therefore by the body the whole man is vnderstood. Thus *flesh* comes to be taken for man. In this place we may vnderstand by *man*, either *Mankinde*, or *the Sexe*, as man is diuers from woman. The Greeke worde may seeme to direct vs to the later, because it dooth most commonly note the sexe. Yet it may also, bee taken for both sexes, as in these, and such like places; *Blessed is the man, whose vnrighteousnesse is forgiven. I haue left to my selfe 7000. men.* And in this sense it will be directly opposit to the later clause, concerning our being borne of God.

You will aske mee perhappes, why Saint Iohn should mention both *The flesh*, and *man*, if the meaning of both bee one. Doo you not marke, that this doubles the denyall? Not of *flesh*, not of *man*. No way, by no meanes of *man*. Therefore some writers are of opinion, that this last clause, of *man*,

Gen. 6. 12.
Rom. 3. 20.

Metonymia
materiz.
Synecdoche
membri.

Psal. 32. 1.
Rom. 4. 6.
xviii.
Rom. 11. 4.
xv. Δεας.

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is an explication of both the other; *Not of bloud, not of flesh.* I can hardly perswade my selfe to thinke so. For though it be true, that by *flesh and bloud*, man oftentimes is signified; yet the wordes, in that sense, are neuer so diuided, or placed. Let vs take the examples, which they alleage, that so expound these wordes. *Flesh, and bloud hath not revealed these things to thee. Flesh, and bloud cannot inherit the kingdome of God.* All the rest are like these; wherein, who doth not easily marke, both that *Flesh*, is still set in the first place; and *Bloud*, neuer; *Flesh, and Bloud, not Bloud and Flesh*; and also, that they are alwaies ioyned together, and not seuered the one from the other. If our Euangelist had meant to haue spoken of man, by that kinde of speech, hee woulde haue said, *which are borne, not of flesh and bloud.* May wee diuide those former places? *Flesh hath not reuealed: Bloud hath not reuealed: Flesh cannot inherit: Bloud cannot inherit.* These were marueilous strange kinds of speech, & not agreeable to the phrase of the holy Ghost in Scripture. Wherefore, thoh I acknowledge that interpretatiō to be true, for the generall sense of it: yet I see not, how I may like of it, in the particulars; especially seeing the holy Ghost vseth a diuers manner of speech in these 2 later, from the former. There hee said no more, but *Not of bloud*; In the other, he denies also the will; or desire: not of the will of the flesh, not of the will of man.

Let vs then, if you please, vnderstand by bloud, the matter; by flesh, the man, the efficient cause, and maker as it were; what shall wee say of the will of the flesh, and man? Surely I will not grratly strue with any man, who thinkes it should be taken for concupiscence: It is enough, that I propounded the reason of my doubt before. Giue mee leaue now to deliuer what I conceiue of the matter; which is no more, but this, that I had rather vnderstand by *will, desire*, then *lust*. What then shall bee the sense of it? This, as I take it, that the

Euthym. ad hunc locum. & ex illo Maldonatus.

Mat. 16. 17.
1. Cor. 15. 50

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Euangelist giues vs to vnderstand, that *the Sonnes*, of whom hee intreates, are not borne according to, or by any desire of man, which might procure or affect, or wish that kinde of Son-ship. How fitly this will agree with the scope of the place, it shall appeare by and by, when I haue examined that, which remaines.

All, that wee haue said hitherto, concerning this birth, is to shew, whence it is not. *Not of blood; not of man.* VVhence is it then? *Of God.* God sometimes notes the nature of the Godhead, sometimes some one of the three persons. How may wee most fitly expound it, in this place? What if wee referre it to the holy Ghost, the spirit of whome euery man must bee borne, that shall enter into the kingdome of God? I doubt mee, wee shall hardly finde any one place of Scripture, where the worde *God* signifieth any seuerall person, but the Father. I deny not, that in some place, that is said to be don by God, which in som other is particularly ascribed to the Sonne, or to the holy Ghost; but I say, that in those places, where God is so named, the nature is to bee vnderstood, nd not any one person.

The compareing of these places together doth teach vs, that the Sonne, and the holy Gost, are by nature God: but it doth not proue, that where God is named there either of these two persons is specially signified. Neither is it necessary to apply this to God the Father. but rather the opposition standeth betwixt the diuine, & humane nature, *not of man*: that is, not of man-kind, or of the nature of man; but of God, of the diuine nature, which is one, and the same in all three persons.

Thus haue wee the meaning of the Euangelist, that *the Sonnes* hee spake of, arise not to that dignity by any power, or wisdom of man, but meerely and only by the mighty worke of God himselfe; who be-

Ioh. 3. 5.
Iansen. in con-
cord. Euang.
cap. I.

Chapter 1. verse 12.

gets them to himselfe, by the effectuall working of his spirit; and of his owne gracious fauour, vouchsafeth to adopt them for his Sonnes.

I doe the rather make the sense so large, because I woulde not willingly omitte any thing, which, it may bee reasonably presumed, the holy Ghost did, or might intende. For the cleerer vnderstanding whereof, let vs cal to minde what was before deliuered, at the twelfth verse: that there is a double *Son-ship* in respect of GOD; the former is that, whereof our LORD disputes with *Nicodemus*, by which wee are borne againe of the spirit, and fitted for the later, which is our *Adoption* by G G D the Father. The prerogative of being the Sonnes of GOD; is our being adopted, which is not vouchsaf't vs by GOD at the first, while wee are in our corrupt naturall estate; but then only bestowed vpon vs, when by beleeuing wee are become one with IESVS CHRIST the naturall Sonne of GOD his Father. Ioh. 3. 3. 5. &c.

The other *Sonne-ship* is but a preparing of vs therevnto; by which that beleeve is begotten in vs, by the powerfull working of the holy Ghost, in the ministry of the worde. In this sense the thirteenth verse dependes thus vpon the last wordes of the twelfth. Saint *Iohn* had said, that they become the Sonnes of GOD, which beleeue in the name of the *Messiah*. Hee proceedes to shewe how they attaine to this beleeve: By being borne not of bloud &c: but of God. They haue it not by nature in their birth, they get it not by any naturall desire, or will: but they are borne anew of God, and haue it by him framed, and formed in them.

The doctrine of both these points is most true; the wordes will beare them both; they will both stande

Sermon 9. vpon IOHN,

C hrylost.in Io.
homil. 9. The-
oph.ad hunc
locum.

Iob. 10. 9. 10.

II.

Ezech. 16. 4. 6.

with the scope of the place, and purpose of the Euangelist; that I am not afraid of doing any wrong to the Text, though I make so large an interpretation thereof. Let vs then, in the feare of God, handle these things somewhat particularly, but shortly, as the time requireth. What a prerogative it is, for men to bee the Sonnes of God, wee heard in the last exercise; here the Euangelist farder sets foorth the excellency thereof, by shewing the basenesse of our naturall birth: which for the matter of it, is bloud; for the making, at the best, but humane; whereas the other is wholly, and only from God. I will not amplify the former point touching our naturall birth, as I might doe: but only referre you to the consideration of it, by your selues. For your better direction wherein, I will name two places of Scripture, which I commend to your humble, and diligent meditation. In the former, the naturall breeding of man-kind is purposely described: in the later his birth is shewed; by way of allegory, if wee consider the intent of the holy Ghost; but plainely, and truly, if wee respect the matter it selfe. Reade them both at your leasure; and I make no doubt, but you will bee ashamed to thinke, that beeing so meanelly bred, and brought foorth (I speake as fauourably as I can) wee should bee so strangely proud, and insolent, as for the most part wee are.

V Veake and base is our naturall beginning: mighty and glorious is our spirituall adoption. By that, wee are borne the Sonnes of men: by this, wee are chosen the Sonnes of God. In our first condition, wee are brought foorth to all kinde of misery: in our second estate, wee are aduanced to true felicity. The one casts vs naked, and forlorne, vpon the bare earth: the other lifts vs vp, from earth to heauen: That brings vs out of prison to punishment: this

Chapter 1. verse 12.

leades vs from paine to pleasure: with our conception begins our mortality, our adoption giues vs entrance into immortality; And doe we for all this, stand doating, vpon our naturall estate?

Are wee proud of that, of which wee may rather bee ashamed? What art thou, that bearest thy selfe so high? A Gentleman? A Nobleman? A Prince? Heyre apparant to the Empire of the whole earth? Bee it so: yet was thy breeding, and bearing no other, then *Iob*, and *Ezechiell* describe. The poorest, and basest wretche, that goeth on the ground, had the same manner of beginning, and being. Remember thy selfe: as thy death shall bee like his, dust to dust; so was thy birth like to his, bloud of bloud, flesh of flesh. Thou art the sonne of an Emperour. Yet of a man. Be not deceiued; thy nature is no better then his; though thy cares, and sorrowes may proue more, and greater.

A gentleman, a nobleman, a King, are not names of diuers natures, but of diuers troubles. Adoption, adoption is that, which makes difference betwixt Humane, and Diuine; *Caine* and *Abell*, were both *Adams* sonnes: *Ismaell* and *Isaac* *Abrahams*: All foure were borne a-like of bloud, of the will of the flesh, of the will of man. But *Isaac* and *Abell* were adopted the sonnes of GOD: *Caine* and *Ismaell* were neuer any more, but the sonnes of men.

Looke how much God is more excellent, then man: so much more glorious is it to bee the sonne of God, then of man. Looke how much the spirit exceeds the flesh; so much better is it, to bee borne of the spirit, then of the flesh. If thou bee the adopted sonne of God, by grace; it skils not whose sonne thou art by nature.

Sermon 9. vpon Iohn,

Beleeue in Christ, and thou hast the prerogative to bee the sonne of GOD. Neuer tell mee, how meane and poore thy parents were. Neuer boast how rich, and noble they were. Bloud, and flesh, & man must hinder either all, or none at all. For in all these, all are equall.

How meane soeuer thy bloud be, it is bloud; How noble soeuer it bee, it is but bloud. Thy nobilitie helps not, thy basenesse hinders not thy adoption. *Not of bloud, not of flesh, not of man, but of God.* God needes no such time, and meanes, for adoption, as thy naturall parents neede for procreation. There is no stay, but in thy selfe. Thou shalt no sooner beleeue in the name of Christ, but presently God will accept thee for his sonne. Is so excellent an estate, so easilie to be come by; and doo we refuse, or delay to vse the meanes? Surely there needes no other prooffe, that our second birth of regeneration, is not *of bloud, nor of the will of the flesh, nor of the will of man, but of God;* then that so fewe are so borne againe.

I am come now to the last poynt of this Text, and exercise: which I will runne ouer verie briefly. The prerogative to bee the sonnes of God, belongs to them onely that receiue our Sauour Christ; by beleeuing in him. Who are they, that doe so receiue him? They that are borne of GOD. What is it to bee borne of GOD? To haue our vnderstanding inlightned with the knowledge of the Gospell, our hearts inclined to embrace it; so that wee wholly renounce our selues, all trust in our owne righteousness, all good opinion thereof, and rest onely vpon Iesus Christ to bee reconciled to GOD by him. This estate, as our Euangelist teacheth vs in this place, is not attained to by any power, or desire of man; but by the mighty working of GOD, who creates (as the Prophet sayeth) *new hearts in*

Chapter 1. verse 12.

vs, changing stone into flesh; taking our stonie hearts out of our bodies, and giuing vs hearts of flesh. For the naturall man (take him at the best, with all the helpes, that nature, learning, and education canne afforde, is (notwithstanding all these) vnable to acknowledge or like of the meanes, which God in his owne wisdom, hath appointed for our saluation. The holy Ghost giues vs the reason of it. For (sayeth hee by the penne of Saint Paul) *they are foolishnesse vnto him, and cannot bee discerned, but by the spirit; which no man can haue, but by a second birth from GOD.* I cannot stand to inlarge this point by many proofes; neither is it greatly needfull: because it hath beene done already in my former exercises, and shall be done hereafter, if it please God, as occasion shall be offered.

Ezech. 11. 19.
Cap. 36. 26.

1. Cor. 2. 14.

Yet I may not at any hand forget, because it especially concernes the glory of God, the ende of all true religion, to call to your remembrance, what hath formerly beene deliuered, touching the worke of God, in bringing men to beleue in Christ. The summe of it is this, that it is God, which makes vs both able, and willing to beleue, not waiting for the choyse of our freewill, which, like a free horse, runnes headlong to infidelitie; but graciously, and powerfully inclining vs to beleue. Dooft thou then beleue in Christ to saluation, whereas many other, that haue had the same worde, outwardly by the ministerie of men, and the same grace inwardly by the motion of the spirit offered to them, continue in vnbeleefe? Take heede thou doe not imagine, that this difference proceeded from thy selfe. That they doe not beleue, it is by their owne fault. That thou doest beleue, it is by not by thine owne vertue. Noe, sayest thou. I knowe that and confesse it. I stood in need of the grace of GOD, as well as other men; I was

not

Sermon 9. vpon I O H N,

not able to bee saued without it, nor to procure it. **G O D**, of his owne goodnesse, found out the meanes, prouided them, gaue mee knowledge of them, inabled mee to embrace them. All this I willingly ascribeto God. Is this all, thou giuest him? many men, at the least as thou perswadest thy selfe, haue been equall to thee, in all these fauours from God, who yet neuer attained to beleeue in Christ.

I would faine knowe of thee, how this difference grewe, that thou beleeuest, and they doe not. They would not, and I would. Thou sayest well: For indeede noe man euer beleeues, but willingly. Yet this doth not satisfie my doubt. I demanda farther, how came it to passe, that thou wouldest, and they would not. Doe not aunswere mee; Because I would. For if that bee all, thou canst say, thou doest rather condemne thy folly, then commend thy obedience in yeelding. I sawe it was the onely course, I could take for my saluation. Did not those other, which beleeue not, see that too, as well as thou? Else the difference proceeded not, from the choyse of thy will, but from the cleerenesse of thy iudgement. I graunt, they sawe as much as I, but they did not like it, as well as I. Wee are neuer a whit the neerer, for all this conference. I aske still, howe thou camest to haue a better liking of it, then they had. I vsed the freedome of my will, better then they did. I perceiue then, when all comes to all, the difference must arise from free well. But our Euangelist sayeth, *Not of the will of man.* Otherwise there were verie iust, and great cause in men of boasting, and small glorie, or thanks due to God, euerie man being the principall cause of his owne saluation. For as I haue shewed heeretofore, thus might anie man that beleeues, reason with **G O D**; Why should I bee challenged of vnthankfulness?

Rom. 3. 27.

Why

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